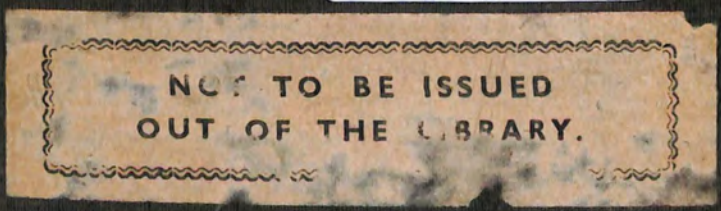
00019645


NOT TO BE ISSUED
OUT OF THE LIBRARY.

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

Digitized with financial assistance from the
Government of Maharashtra
on 06 February, 2016

A GRAMMAR

OF

THE HEBREW LANGUAGE.

LONDON:
PRINTED BY WERTHEIMER AND CO.,
FINSBURY CIRCUS.

A GRAMMAR

OF

THE HEBREW LANGUAGE.

BY HYMAN HURWITZ,

LATE PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON,
AUTHOR OF VINDICIÆ HEBRAICÆ, HEBREW TALES, ETC.

Fourth Edition.

LONDON:
PRINTED FOR WALTON AND MABERLY,
BOOKSELLERS AND PUBLISHERS TO UNIVERSITY COLLEGE,
UPPER GOWER STREET, AND IVY LANE, PATERNOSTER ROW.
M.DCCC.L. 1850

ELEMENTS

OF

THE HEBREW LANGUAGE.

By the same Author,

THE ETYMOLOGY AND SYNTAX

(IN CONTINUATION OF THE ELEMENTS)

OF THE HEBREW LANGUAGE.

8vo. 9s. cloth.

ELEMENTS

OF

THE HEBREW LANGUAGE.

BY HYMAN HURWITZ,

PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON,

AUTHOR OF

"VINDICIÆ HEBRAICÆ," "HEBREW TALES," ETC.

Fourth Edition.

LONDON:

PRINTED FOR TAYLOR AND WALTON,

BOOKSELLERS AND PUBLISHERS TO UNIVERSITY COLLEGE,

28, UPPER GOWER STREET.

M.DCCC.XLVIII. '845

THE ASIATIC SOCIETY OF BOMBAY
LIBRARY

4 1 . 4

19645

19 SEP 1964

Ne SM

00019645

LONDON:
PRINTED BY J. WERTHEIMER AND CO.
FINSBURY CIRCUS.

CONTENTS.

	PAGE.
Preface	iii.
Mode of Writing and Reading	3
Nature of the Alphabet	4
Manner of Indicating the Vowels	*ib.*
Sh'va	5
Dagesh	5—6
Sounds and their Representatives	7
Table containing the Alphabet	9
Observations on ditto	10
Division of Letters	11
Formation of the Letters	12—14
Vowel-points	14—15
Observations on ditto	16
Combination of the Vowels with the Consonants	17—20
Syllables	21
On the Letters אהרי	22
Syllables beginning with two Consonants	23—24
Semi-vowels or Substitutes for Sh'va	25—26
Syllables terminating in a Consonant at the End of a Word	27—28
Syllables beginning with Two Consonants and terminating in one	29
Syllables terminating in Two Consonants at the End of Words	*ib.*
Syllables terminating with a Consonant in the Middle of a Word	30
Sh'va in the Middle of a Word	33—34
Dagesh Kal	35—36

	PAGE.
Dagesh Hazak	37
Rules to distinguish Sh'va Initial from Sh'va Final	38—39
Rules to distinguish short (ֶ o) and (ִ i) from long (ָ) ā) and (ִי i)	39—42
Remarks on the Vowel (ִ) when preceded by שׂ *s*, or followed by שׁ *sh*.	42—45
Reading Lessons	47
Analysis of the first four Verses of Genesis	48—54
Reading Lessons with the Literal Translation	55—78
Accents.—Introductory Observations	79
Table containing the Forms, Position, and Names of the Accents	80
Nature and Importance of the Accents	81—85
Use of the Accents in shewing the Relations of Words considered as Members of a Sentence	85—90
Familiar Phrases, in which the PRONOUNS, and the Verb TO BE are exemplified	91—96

PREFACE.

I DEEM it unnecessary to offer an apology for this little work. If it prove useful, I shall have earned the reader's thanks; and if worthless, an apology will be but an additional waste of his time. I proceed at once, therefore, to specify its object, and the persons for whom it is designed.

It is intended for students desirous of acquiring the Hebrew Language, and as yet unacquainted with the rudiments; and its object is to facilitate the acquisition of that tongue by a methodical unfolding of its constituent parts, and a simplification of its rules; providing the learner, at the same time, with such preparatory information as may enable him to proceed with ease to the Etymology and Syntax, and to enter with advantage on the study of larger and more recondite works.

Many, indeed, are the works that have already been published on this subject; but whether their learned authors had forgotten the obstacles which

they themselves must be supposed to have encountered, or whether they measured the average capacity of students by their own, or whatever else might be the cause, it is certain that their labours do not provide the learner with those aids of which he stands most in need at the commencement of his career. Nay, the very display of learning which distinguishes many of these works, renders them unfit for beginners, who are distracted by the multitude of facts crowded on their minds, whilst yet unprepared by previous discipline to receive them; and whose attention is thus frequently diverted from the main object of pursuit.

What would be thought of an anatomical professor who should attempt to explain all the intricacies of the vascular system before auditors to whom even the structure of the skeleton is as yet unknown? Such, however, is the method generally adopted in communicating a knowledge of the Hebrew Language. The attempt also to explain every thing on theoretical principles, even to the denial of any anomaly—just as if the Hebrew, granting even its immediate Divine origin, had not been for ages the common medium of intercourse between

a multitude of frail human beings, whose imaginations neither will nor can be confined within the narrow limits of theoretical rules—has, in no small degree, contributed to entangle the subject, and to retard, if not entirely to check, the progress of the learner.

I have endeavoured to avoid these defects, by introducing nothing in the following sheets but what experience has taught me it is necessary for the beginner to know: while, on the other hand, I have been no less anxious to omit nothing that is really useful.

As the Orthography, owing to the strangeness of the Hebrew characters, and the peculiar system of the vowel-points, is by far the most perplexing and the least inviting part of the language, I have endeavoured to lessen the difficulties, by familiarising the learner with the system, in the introductory sections, by plain and progressive rules, accompanied with numerous examples, the pronunciation of which is given in English characters; and by the introduction of short vocabularies, which, while they further exemplify the rules, serve at the same time to make the student acquainted with the

signification of numerous words. And here I cannot too strongly recommend to the young beginner, to learn to write the Hebrew characters (directions for which he will find in page 12—13) before he proceeds to combine them with the vowel-points; then to continue the practice with both, till they are as familiar to him as the English letters.

Those who learn the language without the aid of a living instructor, will find the *Analysis* of the first four verses of *Genesis* (page 48—54) particularly useful, as it will remove the hesitation which the self-instructed ever feel respecting correct pronunciation.

This little work further contains Progressive Reading Lessons, selected from Scripture, accompanied by a literal translation ; not, indeed, as if I wished it to be understood that a critical knowledge of any language, and especially of such a one as the Hebrew, can be obtained by mere literal translations, unaided by grammatical learning, but, because I am persuaded that they are, when analytically conducted, the surest means of giving the student a real insight into the use and application of words, and the peculiar idiom of a language.

With this view, the letters expressing the modification of the Hebrew words, together with their corresponding English equivalents, have been printed in a type differing from that of the principal words; so that the pupil may easily ascertain the real meaning of every compound, and become gradually acquainted with the mechanism of the language.

As the most correct editions of the Hebrew Bibles are printed with the accents, so that the student cannot open a page without their being presented to his view—the accents being likewise intimately connected with the vowel-points, without which, no critical knowledge of the Hebrew can be obtained—it has been thought most advisable to explain them, and to describe their use.

Lastly, a few pages have been added, containing familiar phrases in which the verb TO BE, and the PRONOUNS, are exemplified; not only on account of their frequent occurrence, but also because they are the elements from which the greater part of those fragments which express the modifications of words are taken; and consequently they cannot be too early acquired. Thus prepared, the

student will be able to pursue the Etymology and Syntax with ease and satisfaction; and ultimately to reap those advantages from the Sacred Records which their interpretation, founded on philological and grammatical rules, is sure to yield.

ELEMENTS OF THE HEBREW LANGUAGE.

CHAPTER I.

§ 1. — Introductory Observations.

Mode of Reading and Writing.

1. In our mode of writing we proceed from the left hand to the right; but the Hebrews, in common with several other Oriental nations, proceed in a contrary direction.

The consequence of this arrangement is, that their words and lines begin where ours end, and their books commence where ours terminate, and *vice versâ*.

Thus, instead of writing a, b, c, d, etc., they write their own characters — $\begin{cases} {}^{4}\,{}^{3}\,{}^{2}\,{}^{1} \\ \text{d, g, b, a, etc.} \\ \text{ד ג ב א} \end{cases}$

Thus, also, instead of writing the word *Abraham* in this manner, they would write it in their own characters = $\overset{5}{\text{m}}\,\overset{4}{\text{h}}\,\overset{3}{\text{r}}\,\overset{2}{\text{b}}\,\overset{1}{\text{a}}$ (omitting the vowels); and read it $\overset{3}{\text{mah}}\text{-}\overset{2}{\text{ar}}\text{-}\overset{1}{\text{ba}}$, = Abraham.

Nature of the Alphabet.

2. Their Alphabet, which is given at large in page 10, consists of consonants only, because in ancient times they wrote their words without vowels, these being supplied by the reader.

Every Hebrew knew, from practice, the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every Englishman knows the different sounds of *a* in *hat*, *hate*, *all*, *was*, etc., and that *knt* is pronounced *knight*. The words "*long live the king*" would, in their manner of writing, be *lng lv th kng;* or rather in the reverse order—

לנג לב ת קנג
gnl vl ht gnk
1 2 3 4

Mode of Indicating the Vowels.

3. This mode of writing and reading continued as long as the language was vernacular; but when it ceased to be so, and could only be attained, like every other dead language, through a written medium, the necessity of having visible marks for the vowel sounds was strongly felt: but, as all their ancient records were written without vowels, and their alphabet was already fixed*, they could not extend it by the addition of new letters, without disarranging the whole system, and remodelling their written document; and these they held in too great veneration to attempt the slightest change in them.

* See the alphabetical Psalms xxv., xxxiv., cxix.

Instead, therefore, of inventing letters to represent the vowel-sounds, they contented themselves with indicating them by points and small strokes placed above, below, or in the middle of the consonants.

Thus they represent the sound of

o in *no*, by a dot above the consonant, ṅ, ṡ, ġ, l̇, = no, so, go, lo,

e in *me*, by a dot under the consonant, ḅ, ḥ, ṃ, s̱h, = be, he, me, she,

a in *may*, by 2 dots under the consonant, b̤, d̤, g̤, m̤, = bay, day, gay, may,

e in *bed*, by 3 dots under the consonant, b̥d, f̥d, m̥t, = bed, fed, met.

In a similar manner they represent the rest of the vowels. (See page 15.)

Sheva or Sh'va:

4. To indicate that a consonant was to be pronounced conjointly with the succeeding or preceding syllable, they placed two dots (:) denominated *Sh'va*, under the unvowelled consonant: as, blow, bread, asleep, admire, bold, abrupt.

Dagesh.

5. As the Hebrew letters corresponding with our *b*, *g*, *d*, *c*, *p*, and *th*, were in ancient times pronounced either aspirated or unaspirated, according to the place they occupied in a word, a small stroke (-), denomidated *Raphe**, was placed over them when they were

* This is only found in ancient Hebrew Manuscripts; in printed books it is omitted.

to be aspirated; thus, בּ b, = bh or v; פּ p = ph or f. A dot (denominated *dagesh*) was placed in the middle of these letters when they were pronounced unaspirated: as, ב b, פ p.

This dot is by Hebrew grammarians called *dagesh kal*, the *light* or *simple dagesh*, as it only removes the aspiration.

6. By a dot in these or any other letters occurring in the middle of a word preceded by a vowel-point, they indicated that such consonants were pronounced like double letters: as, baner = banner, dager = dagger.

This dot is by way of distinction called *dagesh hasak*, *hard* or *strong dagesh*.

Accents.

7. Besides the marks before described, the Hebrews have several others, called accents, by which they indicate the relative connection between words, considered as members of a sentence, and point out at the same time the syllable on which the stress of the voice is to be laid. They perform, therefore, the same office as our accents, comma, semicolon, colon, period. To understand them thoroughly, requires a complete knowledge of the language. For the mere beginner it is sufficient to know, that, generally, wherever they occur, there the stress of the voice must be laid. Further explanation respecting them will be given in the progress of the work.

§ 2. — CONSONANTS.

Sounds and their Representatives.

1. Most of the sounds employed in the Hebrew are similar to those used in our own language, but they are represented by different characters: thus—

b is represented by	בּ	
v	ב	
g, as in *go*	גּ ג	
d	דּ ד	
h, as in *he*	ה	
w, as in *we*	ו	
z	ז	
t	ט	
y, as in *yes*	י	
c as in *can*, or *ch* in *chord**	כּ, or ך	{at the end of words.
l	ל	
m	מ ,, ם	,,
n	נ ,, ן	,,
s, as in *so*	ס	
p	פּ	
f	פּ, ,, ף	,,

* This letter without the point (כ), is pronounced like ח. See page 8.

k is represented by ק
r ..... ר
sh ..... שׁ
s ..... שׂ
th or t ..... ת

The following Hebrew characters represent sounds which we have not in our language, or for which we have no character.

א represents the sound heard in emitting the breath, somewhat similar to the *e* in *echo*. The Hebrews appear to have considered it as the basis of all the vocal sounds. It occupies the first place in the alphabetical series, and is pronounced either *a*, *e*, *i*, *o*, or *u*, according to the vowel-point annexed (see p. 15). In writing the Hebrew in Roman characters, we shall represent it by a dot under the vowel, thus *a̤*, *e̤*, *i̤*, *o̤*, &c.

ח a guttural sound, similar to the rough sound of the German *ch* in *ach*, *nach*. We shall represent it by the letter *ḥ* with a dot under.

ע generally pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them. Some pronounce it like א. We shall indicate it by a dot over the vowels ȧ ė, ï, ȯ, ü.

צ, or at the end of words ץ, sounds like *ts*, by which we shall represent it.

2. The following table contains the Hebrew consonants in alphabetical order, their names, forms, and powers.

FORMS.		NAMES.	POWERS.	NUMERICAL VALUE.
א	*א	Aleph ..	.....	1
ב	ב	Beth ..	b, v	2
ג	ג	Gimel ..	g in *go*	3
ד	ד	Daleth..	d	4
ה	ה	He	h in *he*	5
ו	ו	Wav ...	w or v	6
ז	ז	Zain ...	z	7
ח	ח	Heth ...	ch {in the German word *Nacht.*	8
ט	ט	Teth ...	t	9
י	י	Yod ...	y in *ye*	10
כ ך	כ	Caph ...	ch in *chord* .	20
ל	ל	Lamed..	l	30
מ ם	מ	Mem ...	m	40
נ ן	נ	Nun ...	n	50
ס	ס	Samech .	s in *so*	60
ע	ע	Ayin ...	.....	70
פ ף	פ	Pe	f or p.....	80
צ ץ	צ	Tsadi ..	ts	90
ק	ק	Koof ...	k	100
ר	ר	Resh ...	r	200
ש	ש	Shin . .	sh	300
ש	ש	Sin	s	
ת	ת	Thav ...	th or t	400

Final Letters.

* This column contains the *Rabbinical* characters.

Observations on the Alphabet.

3. The Hebrew words *Aleph* or rather *Aluph*, an ox; *Beth*, a house; *Gimel*, or rather *Gamal*, a camel; *Daleth*, a door; *Wav*, a hook or plug; were originally given to the respective letters, in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated. As, however, the beginner cannot be supposed to know the signification of these words, he had better pass them over for the present, and name the letters by their powers: thus, א ĕ', בּ b'.

א	בּ	ב	ג	גּ	ד	דּ	ה	ו	ז	ח	ט	י	כ	כּ	ל	מ
ĕ'	b'	v'	g'		d'		h'	w'	z'	ḥ'	t'	y'	ḥ'	k'	l'	m'

נ	ס	ע	פ	פּ	צ	ק	ר	שׁ	שׂ	ת	תּ
n'	s'	ĕ'	f'	p'	ts'	k'	r'	sh'	s'	th'	t'

4. All the above letters, excepting צ ע מ נ י ז ו ג ן, appear frequently in manuscripts and printed books under a lengthened form: thus—

א ד ל ם ר ת

5. The following letters require particular attention on the part of the learner, on account of their similarity.

ב....b	ג....g	ד....d	ט....t
כ....ḥ	נ....n	ר....r	מ....m

ה....h	ו ....w	ך *final h*	ס....s
ח....h	ז ....z	ע ....ė	ם *final m*
פ....f	י ....y	צ ....ts	ש....sh
ת....th	ן *final n*	ץ *final ts*	שׂ....s.

Division of Letters.

6. Letters are divided according to the organ by which they are chiefly formed: thus—

א ה ח ע	are denominated *Gutturals.*
ב ו מ פ	. . . . . *Labials.*
ג י כ ק	. . . . . *Palatals.*
ד ט ל נ ת	. . . . . *Linguals.*
ז ס ש ר צ	. . . . . *Dentals.*

Obs.—Letters pronounced by the same organ, are sometimes substituted for one another. This is likewise the case with the letters א ה ו י, which are denominated *quiescents.* See chap. ii. § 2.

For the division of letters into *radicals* and *serviles*, see Etymology, chap. i. § 2.

7. The letters בגד כפת, without a dot, were anciently pronounced aspirated: thus, ב bh, or v; ג gh; ד dh; כ h, like ח; פ ph; ת th; but with the dot they were pronounced unaspirated: thus, בּ b, גּ g, דּ d, כּ k, פּ p, תּ t. This distinction is, by the Spanish Jews, whose pronunciation is generally adopted by the learned, retained only in כ and פ. The German Jews retain it in ב and ת likewise.

8. The characters ך, ן, ם, ף, ץ, standing for כ, נ, מ, פ, צ, occur only at the end of words, and are, therefore, called *finals*.

Formation of Letters.

9. In learning to form the Hebrew letters, attend to the following Elements :—

1st.—The broad point ׳ ׳ ׳ ׳ ׳
2nd.—The perpendicular ׀ ׀
3rd.—The horizontal ־ ־ ־ ־ ־
4th.—The diagonal ׳ ׳ ׳
5th.—The curve ׳ ׳ ׳ ׳

From the 1st ׳, and 2nd ׀, are formed :—

י y, ו w, ג g, ז z, נ n, ן *n final.*

From the 1st ׳, and 4th ׳ ׳ /, are formed :—

א e, ע è, צ ts, ץ *ts final.*

From the 3rd ־ and 2nd ׀ ׀ are formed :—

ד d, ה h, ב b, ח h, כ ḥ, ך *ḥ final,*
ר r, ף f *final,* ם *m final,* and ת.

From the 5th ׳ ׳, 1st ׳, 2nd ׀, & 3rd ־ ׳, are formed :—

מ m, ט t, פ f, ל l, ק k, ס s, and ש sh.

Practice.

Write the following characters:—

n m l ḥ y t ḥ z w h d g b ĕ
נ מ ם ל כ ך י ט ח ז ו ה ד ג ב א

th t s sh r k ts p ė s
ת ת שׁ שׂ ר ק צ ץ פ ף ע ס

Write the English letters corresponding to the following Hebrew characters:—

אל במ בם גנ גן דס הפ הף עז זצ זץ חץ
טר יש יׁש כת תך

Write the corresponding Hebrew characters to the following English:—

w, k, y, th, t, z, sh, s, r, ph, p, n, m, l, h, g, f, d, c, b, ĕ.

Write the English characters corresponding to the following Hebrew letters:—

פּפּף תת בב רר הה ח כּכּךְ לל
מם ם שׁ שׂ תשרק צפעס נמלך יטחז
והדג בא ך ם ן ף ץ בכ דרך גון

בראשית ברא אלהים את השמים ואת
הארץ : והארץ היתה תהו ובהו וחשך
על פני תהום ורוח אלהים מרחפת על
פני המים :

ויאמר אלהים יהי אור ויהי אור :
וירא אלהים את האור כי טוב ויבדל
אלהים בין האור ובין החשך :

ויקרא אלהים לאור יום ולחשך קרא לילה
ויהי ערב ויהי בקר יום אחד :

§ 3.—Vowels.

1. The vowels are represented in Hebrew by small strokes and points variously arranged, and placed either above or below the consonants. They are ten in number; five long and five short. The following table contains their names (which the beginner

may disregard for the present), forms, position, and power.

LONG.

NAMES.	FORMS.	POSITION.	POWER.
KAMETS	ָ	under the consonant } as אָ ā, בָ bā	*ā* in *father*
TSERE	ֵ	under as אֵ â, גֵ gâ	*â* in *ale*
HIRIK	ִ or ־	under as אִ, אִי, ī, בִ, בִי bī	*ī* in *machine*
HOLEM	ֹ or ׄ	above as אֹ or אוֹ, ō, נֹ nō	*ō* in *no*, *so*
SHUREK	וּ	in the middle of the letter ו } as אוּ ū, רוּ rū	*u* in *rule*

SHORT.

NAMES.	FORMS.	POSITION.	POWER.
PATHAH	ַ	under as אַ a, דַ da	*a* in *what*
SEGOL	ֶ	under as אֶ e, דֶ de	*e* in *met*, *set*
SHORT HIRIK	ִ	under as אִ i, בִ bi	*i* in *pin*
KAMETS HATAPH	ֳ or ָ	under as אֳ or אָ o, בָ bo	*o* in *son*
KIBUTS	ֻ	under as אֻ u, בֻ bu	*u* in *bull**

* The above scale is according to the pronunciation of the Portuguese and Spanish Jews; the German and Polish Jews pronounce (ָ) like *o* in *bone*, (ִ) like *i* in *bind*, and (וּ) like *ow* in *vow*; the other vowels they pronounce like their Spanish brethren.

Observations on the Vowel Points.

2. The ו which supports the point representing long ō is frequently omitted, and the dot (placed above the left of the consonant) retained: as, בֹ bō גֹ gō, דֹ dō.

3. The י following long (ִי) ī, is frequently omitted. To distingish it in such cases from the short (ִ) i, rules will be given in the progress of the work. The same observation will apply to short (ֳ) o, the two dots being frequently omitted; and to ֻ, for which (ֹ) is sometimes substituted. See chap. ii. § 7, No. 2—4.

4. The use of the vowel points being only to indicate how the consonants are pronounced; it follows that they cannot form a syllable without the consonants. To represent, therefore, the sounds of a, e, i, etc., the corresponding vowel points must be added to the letter א: thus, אָ ā, אֶ e, אִי ī, אוּ ū, etc.

5. The consonants must be sounded before the vowel points: as בָּ bā (not ab), גָ gā (not ag). See the next page.

Practice.

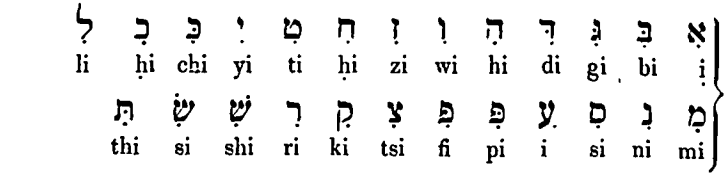
Write the vowels corresponding to the following vowel points — ֳ ֱ ֵ ֶ ַ - ְ ֲ ֹ ֻ

Write the vowel points corresponding to the following vowels, ā, a, â, e, ū, i, u, ī, o, ō, ū, ŭ, ā, a, i, ī, u, ō, o.

§ 4.—Consonants and Vowels.

Scale of the Alphabet with the Vowel Points and their corresponding sounds, according to the pronunciation of the Spanish and Portuguese Jews.

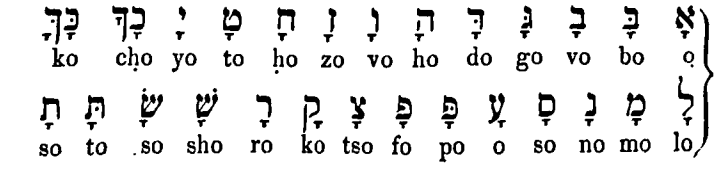
לָ	כָ	כָ	יָ	טָ	חָ	זָ	וָ	הָ	דָ	גָ	בָ	אָ	
lā	ḥā	chā	yā	tā	ḥā	zā	wā	hā	dā	gā	bā	ā	*a in*
תָ	שָׁ	שָׁ	רָ	קָ	צָ	פָ	פָ	עָ	סָ	נָ	מָ		*father.*
thā	sā	shā	rā	kā	tsā	fā	pā	a	sā	nā	mā		
לַ	כַ	כַ	יַ	טַ	חַ	זַ	וַ	הַ	דַ	גַ	בַ	אַ	
la	ḥa	cha	ya	ta	ḥa	za	wa	ha	da	ga	ba	a	*a in*
תַ	שַׁ	שַׁ	רַ	קַ	צַ	פַ	פַ	עַ	סַ	נַ	מַ		*what.*
tha	sa	sha	ra	ka	tsa	fa	pa	a	sa	na	ma		
לֵ	כֵ	כֵ	יֵ	טֵ	חֵ	זֵ	וֵ	הֵ	דֵ	גֵ	בֵ	אֵ	
lê	ḥê	chê	yê	tê	ḥê	zê	wê	hê	dê	gê	bê	ê	*a in*
תֵ	שֵׁ	שֵׁ	רֵ	קֵ	צֵ	פֵ	פֵ	עֵ	סֵ	נֵ	מֵ		*ale.*
thê	sê	shê	rê	kê	tsê	fê	pê	a	sê	nê	mê		
לֶ	כֶ	כֶ	יֶ	טֶ	חֶ	זֶ	וֶ	הֶ	דֶ	גֶ	בֶ	אֶ	
le	ḥe	che	ye	te	ḥe	ze	we	he	de	ge	be	e	*e in*
תֶ	שֶׁ	שֶׁ	רֶ	קֶ	צֶ	פֶ	פֶ	עֶ	סֶ	נֶ	מֶ		*set.*
the	se	she	re	ke	tse	fe	pe	a	se	ne	me		
לִי	כִי	כִי	יִי	טִי	חִי	זִי	וִי	הִי	דִי	גִי	בִי	אִי	
lī	ḥī	chī	yī	tī	ḥī	zī	wī	hī	dī	gī	bī	ī	*i in*
תִי	שִׁי	שִׁי	רִי	קִי	צִי	פִי	פִי	עִי	סִי	נִי	מִי		*field.*
thī	sî	shī	rī	kī	tsī	fī	pī	ī	sī	nī	mī		



אוֹ בוֹ גוֹ דוֹ הוֹ וֹ זוֹ חוֹ טוֹ יוֹ כּוֹ לוֹ
ō bō gō dō hō vō zō ḥō tō yō chō ḥō lō
מוֹ נוֹ סוֹ עוֹ פוֹ פּוֹ צוֹ קוֹ רוֹ שוֹ תּוֹ
mō nō sō o fō pō tsō kō rō shō sō thō
o in no.

אוּ בוּ גוּ דוּ הוּ וּ זוּ חוּ טוּ יוּ כּוּ לוּ
ū bū gū dū hū vū zū ḥū tū yū chū ḥū lū
מוּ נוּ סוּ עוּ פוּ פּוּ צוּ קוּ רוּ שׁוּ תּוּ
mū nū sū ū pū fū tsū kū rū shū sū thū
u in rule.

Scale of the Alphabet with the Vowels and their corresponding English sounds, according to the pronunciation of the German and Polish Jews.



אֵ	בֵ	בֶ	גֵ	דֵ	הֵ	וֵ	זֵ	חֵ	טֵ	יֵ	כֵ	כֶ	לֵ	*i in*
i	bi	gi	di	hi	vi	zi	ḥi	ti	yi	ki	ḥi	li		*bind.*
מֵ	נֵ	סֵ	עֵ	פֵ	פֶ	צֵ	קֵ	רֵ	שֵ	שֶ	תֵ	תֶ		
mi	ni	si	i	pi	phi	tsi	ki	ri	shi	si	ti	si		

אוֹ	בּוֹ	בוֹ	גוֹ	דוֹ	הוֹ	וֹו	זוֹ	חוֹ	טוֹ	יוֹ	כּוֹ			
bow	ow	vow	gow	dow	how	vow	zow	ḥow	tow	yow	kow			
כוֹ	לוֹ	מוֹ	נוֹ	סוֹ	עוֹ	פּוֹ	פוֹ	צוֹ	קוֹ	רוֹ				*ow in*
low	ḥow	mow	now	sow	ow	pow	phow	tzow	kow	row				*vow.*
שׁוֹ	תּוֹ	תוֹ	שׁוֹ											
show	sow	tow	sow											

אִי	בִּי	בִי	גִי	דִי	הִי	וִי	זִי	חִי	טִי	יִי	כִּי	כִי	לִי	*i in*
מִי	נִי	סִי	עִי	פִּי	פִי	צִי	קִי	רִי	שִׁי	שִׂי	תִּי	תִי		*field.**

אוּ	בּוּ	בוּ	גוּ	דוּ	הוּ	וּו	זוּ	חוּ	טוּ	יוּ	כּוּ	כוּ	לוּ	*u in*
מוּ	נוּ	סוּ	עוּ	פּוּ	פוּ	צוּ	קוּ	רוּ	שׁוּ	שׂוּ	תּוּ	תוּ		*rule.*

אַ	בַּ	בַ	גַ	דַ	הַ	וַ	זַ	חַ	טַ	יַ	כַּ	כַ	לַ	*a in*
מַ	נַ	סַ	עַ	פַּ	פַ	צַ	קַ	רַ	שַׁ	שַׂ	תַּ	תַ		*what.*

אָ	בָּ	בָ	גָ	דָ	הָ	וָ	זָ	חָ	טָ	יָ	כָּ	כָ	לָ	*e in*
מָ	נָ	סָ	עָ	פָּ	פָ	צָ	קָ	רָ	שָׁ	שָׂ	תָּ	תָ		*set.*

אִ	בִּ	בִ	גִ	דִ	הִ	וִ	זִ	חִ	טִ	יִ	כִּ	כִ	לִ	*i in*
מִ	נִ	סִ	עִ	פִּ	פִ	צִ	קִ	רִ	שִׁ	שִׂ	תִּ	תִ		*pin.*

אֹ	בֹּ	בֹ	גֹ	דֹ	הֹ	וֹ	זֹ	חֹ	טֹ	יֹ	כֹּ	כֹ	לֹ	*o in*
מֹ	נֹ	סֹ	עֹ	פֹּ	פֹ	צֹ	קֹ	רֹ	שֹׁ	שֹׂ	תֹּ	תֹ		*son.*

אֻ	בֻּ	בֻ	גֻ	דֻ	הֻ	וּ	זֻ	חֻ	טֻ	יֻ	כֻּ	כֻ	לֻ	*u in*
מֻ	נֻ	סֻ	עֻ	פֻּ	פֻ	צֻ	קֻ	רֻ	שֻׁ	שֻׂ	תֻּ	תֻ		*bull.*

* See pages 17 and 18.

Practice.

Write the English characters corresponding with the following syllables: —

אָ אַ אֶ אָ אִ אִ אֹ אוֹ אֶָ בָּ בֵּ בַּ בּוּ בָּ

גּוֹ גַּ גִּ דֵּ דָּ דּוּ דּוֹ דַּ דָּ הַ הֶ הֵ הוֹ הִ וּ

זָ זוֹ חֹ חַ טָ טַ יְ יִ יּ יוּ כּוּ כֶ כָּ לוֹ

לִ לָ לוּ מָ מְ נַ נֵ סּוּ סָ סַ סֶ עַ עֶ עוּ עִ

עוֹ עָ עַ פִּ פֵּ פְּ צוּ צִ קָ קֶ קִ רַ רָ שׁוּ שַׁ שָׁ

תִּ תָ תָ תֶ תּוֹ

Write the following syllables in Hebrew characters: —

bā ba bī bi gâ ge dō ho wō zū tu yā ya yâ ye
kī ki lō nō sō mo so ru sā sa sâ se shī shi pī
pi fū ā a â e ī i ō u o ū

Read the following words, and write the corresponding English characters: —

אָבִי בֶּכִי גָּאוּ דּוֹדִי הָיוּ וָוֵי זָרוּ טוּבוֹ יָדוֹ כּוֹסִי לָחִי

מָשִׁי נֵרוֹ סוֹדִי עֵינִי צוּרִי רוּחִי אָנֹכִי בָּנִיתִי גָּבְרוּ

הוֹדֶךָ הָלִינוּ טוּבֶךָ יָחוֹגוּ כָּמוֹהוּ פָּנִינוּ צָמְחוּ רָאִינוּ

שָׂרֶיהָ תּוֹרָתוֹ אוֹתָךְ גּוֹרָלֵנוּ הֵינִיקָהוּ יָגִילוּ זוֹלָתֶךָ

תּוֹרָתֵינוּ מָגִנֵּנוּ הוֹדִיעוּ עֵדוֹתֶיךָ׃

CHAPTER II.

§ 1.— Syllables and Words.

Introductory Observations.

Syllables are either simple or compounded, accented or unaccented.

1. Simple syllables are such as terminate in a vowel: as, בָּ ba, נָ nā, גְּלוּ* glu; or in a quiescent letter: as, לֹא lō, זֶה zeh, מַה mah. See the following section.

2. Compounded are such as terminate in a consonant: as, אֶל el, אַט at, בְּלֶד bled, רוּל rule, פֶּל pull. See § 4, page 27.

3. Accented syllables are such as have any of the accents; a list of which the reader will find in chap. iii.

4. Every Hebrew word must have an accent, either on the last syllable, as בִּינָה bī-nā'h, *understanding;* or on the one before the last, as בִּינָה bī'nāh, *understand thou.*

Except when a word is joined to the following by a small stroke (־) denominated (*Mak-keph*), as כִּי־לִי kī-lī', in which case the last word receives the accent.

---

* This denomination of the grammarians is retained for the sake of distinction, although, strictly speaking, *glu* is as much a compound syllable as אֶל *al.*

5. A small perpendicular stroke (ׄ) denominated *metheg* (*a bridle*), is frequently added to a vowel to give it its full sound, and to prevent its being slurred over in the rapidity of utterance: as, לִידִידִי li-dī-dī′.

This mark may be considered as a secondary accent, and is mostly used to distinguish simple from compound syllables; and hence, when a letter following it happens to have *sh'va*, the *sh'va* is *initial*. See § 5, chap. ii.

We shall indicate the Hebrew accent, whenever it is on the penultima, by the following mark (׳), and omit it entirely when it is on the last syllable. In all words, therefore, where the accent is omitted, it must be considered as being on the last syllable.

§ 2.—*On the Letters* א ה ו י.

These letters frequently lose their consonantal sounds, and are then said to be *quiescent* or *mute*.

1. א and ה are always *mute* unless they have a vowel point: as, בָּא bā, בֹּא bō, בִּיא bī, הוּא hū, הִיא hī, לֶא lé, לֹא lō, רֵא rê, הָא hâ, זֶה zé, שֶׂה sé, פֹּה pō, מַה ma, לָה lā, נֶה né, נָה nā.

2. ה occurs sometimes with a dot in it (הּ), when it is pronounced like *h* in *ah!* as, בָּהּ *bāh*, לָהּ *lāh*.

This dot is by grammarians called Mappik.

3. ו is *mute* when it represents the vowel *ḥolem* or *shurek:* as, אוֹ ō, בּוֹ bō; אוּ ū, בּוּ bū.

ו at the beginning of words is pronounced like אוּ ū: as, וּמִי *u-mi*, not *vu-mi;* וּפָרָה *u-fā-rā*, not *vu-fā-rā*.

4. י is *mute* after (ִ), (ֵ), (ֶ): as, בִּי bī, נִי nī, נֵי nê, נֶי ne; also after (ֲ) when followed by ו: as, עֲלָיו ălāv,

פָּנָיו pā-nāv. In all other cases it is pronounced, and its sound is similar to *y* in *yes* when it begins a syllable: as, יוֹמוֹ *yō-mō;* and to *y* in *boy* when it terminates it: as, אֲלַי *â-lay,* גּוֹי *gōy.*

Additional Examples.

אָבִי	ā-bī	סוּסִי	sū-sī′	פֶּלֶא	pé-le	בָּא	bō
בִּינָה	bī-nā′	בָּאתִי	bā-thī′	קָרוּא	kā-rū′	קוֹי	kō-vâ′
לָוֶה	lō-vē	פֹּה	pō	קָרָא	kā-rā′	קִנְאָה	kō-nâ′
אֵילֶיהָ	â-lē′-hā	הוֹרֵיךְ	hō-ré-cha	יָמֵינוּ	yā-mâ′-nū		
טוּבוֹ	tū-bō′	רָאשֵׁינוּ	rā-shâ-nū	אַחֶיהָ	a-ḥé-hā		
קָדְשֵׁנוּ	ko-dā-sha′nu	אוֹרוֹתֵינוּ	ōrō-thā′nū				

Practice.

בּוֹא בֹּא מָה מַה פֶּה פֹּה בָּא בֶּה הֵא הִיא הוּא לוֹ לֹא
לוֹ זֶה שֶׁא שָׂא פֶּלֶא כֶּלֶא מָלֹא מָלֵא פָּנֶה פָּנָה פָּנִי
פָּנַי פָּנָיו יוֹמִי יָמַי יָמָיו יָמֶיהָ יוֹמָהּ רֹאשִׁי רָאשַׁי רָאשֵׁי
אֵלַי אֵלָי אֵלָיו אֵלֶיךָ גָּלָה גָּלֶה גָּלוּי תָּלוּי קוֹה קוֹוֶה קוֹוָ קוֹוָי
קוֹוֶיךָ קוֹוֵי קוֹוָו הוֹוֵי גּוֹוֵי אוֹוֵי קָרֵא קָרוּא שָׂלֵו וּבָנָיו
וּמֵאָחָיו וּמֵאַחֶיהָ

§ 3.—SYLLABLES BEGINNING WITH TWO CONSONANTS.

drā . .	דְּרָ	glā . .	גְּלָ	blā . .	בְּלָ	} *ā* in *far.*
mrā . .	מְרָ	frā . .	פְּרָ	trā . .	טְרָ	

dlâ . . דְּלָ	glâ . . גְּלָ	blâ . . בְּלָ	*a* in *ale.*
clâ . . כְּלָ	prâ . . פְּרָ	slâ . . שְׁלָ	
tree . . טְרִי	grī . . גְּרִי	blī . . בְּלִי	*ī* in *machine*
prī . . פְּרִי	mrī . . מְרִי	krī . . קְרִי	
rdō . . רְדוֹ	glō . . גְּלוֹ	blō . . בְּלוֹ	*ō* in *no.*
drō . . דְּרוֹ	srō . . שְׂרוֹ	slō . . שְׁלוֹ	
threw . תְּרוּ	brew . בְּרוּ	blū . . בְּלוּ	*ū* in *rule.*
prū . . פְּרוּ	trū . . טְרוּ	klū . . קְלוּ	
shra . . שְׁרַ	gla . . גְּלַ	bla . . בְּלַ	*a* in *what.*
bra . . בְּרַ	tra . . טְרַ	cla . . כְּלַ	
fre . . פְּרֶ	pre . . פְּרֶ	ble . . בְּלֶ	*e* in *set.*
dle . . דְּלֶ	cle . . כְּלֶ	swe . . שְׁוֶ	
fri . . פְּרִ	pri . . פְּרִ	bli . . בְּלִ	*i* in *pin.*
kri . . קְרִ	dri . . דְּרִ	gri . . גְּרִ	
dlo . . דְּלָ	glo . . גְּלָ	blo . . בְּלָ	*o* in *son.*
bro . . בְּרָ	pro . . פְּרָ	fro . . פְּרָ	
cru . . כְּרֻ	glu . . גְּלֻ	blu . . בְּלֻ	*u* in *bull.*
m'ru . מְרֻ	plu . . פְּלֻ	swu . . שְׁוֻ	

Observe.—The two dots (:) under the first of the two consonants are called *sh'va initial,* because the consonants under which they are placed begin the syllable. In giving the Hebrew words in English characters, we shall indicate the initial sh'va by (ʼ), as בְּלָ b'lo, &c.

Practice.

בְּלָ בְּלַ בְּלִי בְּלוּ בְּלֻ בְּלִי בְּלָ בְּלַ בְּלֶ גְּלַ

גְּלָ גְּלִי גְּלוּ גְּלֻ גְּלָ גְּלוּ גְּלֶ גְּלִי דְּרָ דְּרָא דְּרַ

דְּרִי דְּרוֹ דְּרוּ דְּלוּ דְּמֵי דְּמֶ֫ דְּשֶׁ וְלָ וְלֵי וְלִי וְרוּ
וְרֵי וְרִי וְרַ וְרֶ֫ טְלִי טְרִי יְמֵי יְמוֹ כְּלוּ כְּרֶ֫ לְרוּ
לְרֹ מְרִי מְרַ נְוֵ נְבוּ סְרוּ · סְלִי פְּרִי פְּרוּ צְלֶ֫ צְרִי
קְרוּ שְׁלֵ שְׁמֶ֫ שְׁרֶ֫ רְדִי רְדוּ תְּרוּ תְּלוּ תְּמִי תְּפִי קְרֹא
קְרָא קְרָה קְרוּ בְּלֹא מְצָא רְאֵה רְאִי רְאוּ נְסָה
נְשֹׂא נְשֹׂ֫י קְרוֹ֫אֵי שְׁרוֹ֫פֵי גְּבוֹ֫רָה גְּבִי֫רָה בְּרָ֫כָה
שְׁפָ֫תַי · מְלָ֫כַי בְּרוֹכָה גְּלִילֵי דְּרוֹשֵׁי שְׁגָנָה רְפוּאָה
צְדָקָה תְּנוּפָה תְּרוּמָה

Substitutes for Sh'va Initial or Semi Vowels —

(ֲ), (ֱ), (ֳ)*.

2. When the first of the two consonants is one of the gutturals ע, ח, ה, א†, which do not easily combine with the following letter, (ְ), (ִ), or (ֶ) is added to the (ְ) that they may be uttered more distinctly. These marks may be considered as *semi-vowels*. They never form a syllable, but must be pronounced with the following syllable, in the same manner as letters having *sh'va initial*.

---

* They are denominated (ֲ) *hataph patah;* (ֱ) *hataph segol;* (ֳ) *hataph kamets.*

† In a few instances the semi-vowels occur also under non-gutturals: as, וַיְהִי Gen. ii. 12, &c.

Examples.

hălō הֲלֹא	ŏnī .. אֳנִי	ăr̤ī .. אַרְיִ	ăn̤ī .. אֲנִי
hŏlī .. הֳלִי	ĕlī .. אֱלִי	ḥŏrī . חֳרִי	ăl̂a .. עֲלֵי
ĕmū-nā . אֱמוּנָה	ăvō-nī . עֲוֹנִי	hōlī . הֹלִי	

3. When the semi-vowels occur in the middle of a word, as וַאֲנִי va-ăn̤ī, then the preceding vowel receives *metheg*. See page 22.

Examples.

ba-ḥălō-mī .... בַּחֲלֹמִי	ō-hăbī ..... אֹהֲבִי
zā-ăkū ..... זָעֲקוּ	be-ĕmū-nāh .. בֶּאֱמוּנָה
thō-ăm̂a ..... תֹּאמֵי	tzā-ăkū ..... צָעֲקוּ
bā-ḥŏri ..... בָּחֳרִי	ā-hŏlī ..... אֲהֹלִי

Practice.

אֲבִי אֲבוֹי אֲבֵילִי אֲדוֹנִי אֲדוֹנָי אֱלֹהֵי אֱלֹהָי אַהֲבָה
אָהֳלִי אֲחֲלִי אֶחֱזוּ אַחֲרִיתִי הֲלוֹמִי הֲלִיכִי חֲגוֹרָה
חֲמִישִׁי עֲבָדַי עֲוֹנִי עֲרִירִי הַאֲזִינִי נֶאֱלָחוּ תְּהִלָּה
אֲהֻמָּיָה בְּעֲבוּרִי הֶעֱלָה בְּלֶעְדֵי הִבָּרְרִי תֶּאֱהָבוּ יִבְחֲרוּ

Words applicable to the preceding rules :—

my father .. אָבִי	alas ..... אוֹי	an island.. אִי
my God .... אֵלִי	me ... . אוֹתִי	where .... אֵי
my brother אָחִי	I ..... אֲנִי	or ..... אוֹ

a teacher מוֹרֶה	God ..... יְהֹ	my sister.. אֲחֹתִי
raw ..... נָא	a dove .... יוֹנָה	my house .. בֵּיתִי
a prophet נָבִיא	beauty .... יוֹפִי	my son .... בְּנִי
comfort .. נֶחָמָה	a curtain יְרִיעָה	come ..... בֹּא
an ornament עֲדִי	thus ..... כֹּה	he came .... בָּא
humility .. עֲנָוָה	if, for .... כִּי	she came .. בָּאָה
a corner .. פִּאָה	thus, so .. כָּכָה	a kid ..... גְּדִי
the mouth . פֶּה	a prison .. כֶּלֶא	a nation .... גּוֹי
here ..... פֹּה	a vessel .. כְּלִי	a valley .. גַּיְא
wonder .. פֶּלֶא	no, not .... לֹא	a bee .... דְּבוֹרָה
a gazelle .. צְבִי	to him .... לוֹ	knowledge .. דֵּעָה
thirsty.... צָמָא	to me ..... לִי	he ..... הוּא
hard .... קָשָׁה	to her..... לָהּ	she..... הִיא
evil ..... רָעָה	a lion .... לָבִיא	he was .... הָיָה
a year .... שָׁנָה	the moon לְבָנָה	this זוּ, זוֹ, זֶה
a field .... שָׂדֶה	a brick .. לְבֵנָה	the breast .. חָזֶה
a box, ark תֵּבָה	what ..... מָה	a seer .... חוֹזֶה
the Law, instruction } תּוֹרָה	who ..... מִי	a stork .. חֲסִידָה
	a hundred מֵאָה	a lamb .... טָלֶה
	fear .... מוֹרָא	a basket .. טֶנֶא

§ 4. —Compound Syllables.

1. Syllables terminating in a single consonant at the end of words.

dan .. דַן	bad .. בַּד	at .. אַתְ	ab .. אַב	} *a in what.*
ak .. אַק	ach .. אַךְ	lats .. לַץ	tam טַם	

pen .. פֶּן	ped .. פֶּד	bed .. בֶּד	eb .. אֶב	*e in met.*
red .. רֶד	leg .. לֶג	lech .. לֶךְ	hem .. הֶם	
pin .. פִּן	did .. דִד	bid .. בִּד	ib .... אִב	*i in pin.*
sin .. שִׁן	fin .. פִּן	dim .. דִּם	him .. הִם	
good .. גֻּד	full .. פֻּל	bul .. בֻּל	ub .. אֻב	*u in bull.*
lum .. לֻם	pull .. פֻּל	wool .. וּל	wood .. וּד	
kom .. קֹם	mol .. מֹל	son .. שֹׁן	ob .. אֹב	*o in son.*
mon .. מֹן	som .. שֹׁם	shon .. שֹׁן	col .. כֹּל	
shōre שֹׁר	gōre .. גֹּר	bōde .. בֹּד	ōb .. אֹב	*o in no.*
cōre .. כֹּר	bōre .. בֹּר	sōle .. סֹל	sōre .. שֹׁר	
moon מון	cool .. כול	rūle .. רול	ūb .. אוב	*u in rule.*
room רום	doom דום	loom לום	noon .. נון	
mār .. מָר	bār .. בָּר	wār .. וָר	āb .. אָב	*a in far.*
nār .. נָר	fār .. פָּר	cār .. כָּר	pār .. פָּר	
pâle .. פֵּל	dâle .. דֵּל	âle .. אֵל	âb .. אֵב	*a in ale.*
dâre .. דֵּר	shâre שֵׁר	shâme שֵׁם	mâr .. מֵר	
pīl .. פִּיל	dīl .. דִּיל	īg .. אִיג	īb .. אִיב	*i in machine.*
sīr .. סִיר	shīr .. שִׁיר	kīr .. קִיר	fīl .. פִּיל	

Practice.

אָב אָב אֵב אֵב אִיב אִיב אוֹב אוֹב אוּב אוּב אַב אֶב

אַב אֶב אָב בָּג בֵּג בִּיג בּוֹר בֹּד בּוּד בִּיו בָּיו בּוּ

בַּז בַּח בָּח בַּב בַּט בֶּךְ גּוֹל גּוֹל גַּמְ גַּם דֶּנְ דִּין
דּוֹן דַּע דָּע דַּם הַצ הֵין הֵיק הָר הַר הֶפְּ הִיף הִיף
וָו וֵשׁ וַשׁ זִיק זֵר זִית זִית זוּת וֵית חוֹק חֵק חֵר
טָשׁ טָשׁ יָם יַם בֵּנ בֵּן בֵּן לָךְ לוּפְּ לוּפְּ מִיץ מִין
מַץ נַץ נָק סִיר סַר עִיר עוֹר פֶּשׁ פָּשׁ צִיר צֵת קַמְ
קָם רַכְ שֶׁנְ שׁוּן שִׁין שָׁפְּ שֵׁפְּ צִיץ קֵץ רָץ שָׁת שֵׁת
תָּם תֵּן תֵּן תּוֹפְּ תָּץ תֹּר תָּר תֵּת מֵת מֶת פֵּן סוֹפְּ

2. Syllables and words beginning with two consonants and terminating in one.

ḥazir .. חֲזִיר	hălōm ....הֲלוֹם	ĕmeth .. אֱמֶת
b'dil .. בְּדִיל	b'âr ..... בְּאֵר	ḥalōm .. חֲלוֹם
y'min .. יְמִין	z'âb ..... זְאֵב	d'rōr .. דְּרוֹר
m'ōd .. מְאֹד	g'dūd .... גְּדוּד	l'ōm .. לְאוֹם
ârāfel ..עֲרָפֶל	d'bārim.. דְּבָרִים	n'bi-īm נְבִיאִים

Observe.—That in all these cases (except in the words אַתְּ, אַתָּ, or when the last letter is ה: as, אַהּ āch, לָהּ lach, מֶלֶהּ mé-lech) the terminating consonant receives no additional mark.

3. But when a word or syllable terminates in two consonants, then both the terminating consonants receive *sheva* (:)

ka'mt ..... קָמְתְּ	ā-cha'lt.... אָכַלְתְּ	ā-ma'rt .... אָמַרְתְּ
kō'sht ..... קָשְׁטְ	nâ'rd ..... נָרַדְ	nâ'ft ..... נָפַטְ
hof-ka'dt .. הָפְקַדְתְּ	yā-shan't .. יָשַׁנְתְּ	nir-da'mt .. נִרְדַּמְתְּ

4. When the second of the terminating consonants is א, the (:) is omitted: as, חֵטְא ḥât; when the first is א, the sh'va is omitted in both: as, צֵאת tsât, רֹאשׁ rō'sh.

5. When the terminating consonant happens to be in the middle of the word, which generally takes place after short accented or unaccented vowels, or after long vowels having an accent, then the terminating consonant receives *sh'va* (:)*, as—

ōz-nō	אָזְנוֹ	carmél	כַּרְמֶל	sir-pā'd	סִרְפַּד
tif-kō'd	תִּפְקֹד	ar-gā-mā'n .	אַרְגָּמָן	ar-mō'n	אַרְמוֹן
shāmar'tā ..	שָׁמַרְתָּ	gar-zen	גַּרְזֶן	mish-pā't ..	מִשְׁפָּט
bō'sh-tā	בֹּשְׁתָּ*	kā-tō'n-tī ..	קָטֹנְתִּי	yā-ch'ōl-tī ..	יָכֹלְתִּי

Observe.—That no long vowel can form a compound syllable unless it have a principal accent. Except at the end of such words as are joined to the following by (-) *makkeph*, when the long vowel receives the secondary accent (ˌ) *metheg:* as, גַּר־שָׁם Gâr-Shā'm, שָׁת־לִי Shāth-Lī'.

Practice.

אֲבִיר בְּרוּךְ דְּבִיר גְּדִיל הֲלֹא וְאֵין חֲלוֹם זָמִיר טְלֵה
יְמִין כְּבוֹד מְאֹד לְבוּשׁ מֶלֶךְ נָאוֹם סְתָיו עֲקֵב עֲרוֹךְ
צְבָא פְּתִיל רְצוֹן קְרַב תְּמוֹל שְׁאוֹל הָלַךְ מָלַךְ נָדַלְתִּ

---

* *Sh'va* in these instances is called *final*, because it terminates the word or syllable.

אָכַלְתְּ גָּלַלְתְּ לָמַדְתְּ נָפַלְתְּ לָבַשְׁתְּ רָדַפְתְּ שָׁאַלְתְּ שָׁמַרְתְּ
אַבְרָךְ אֶגְרוֹף בַּקְבּוּק גְּוָבָר בַּרְכּוֹב מַלְאָךְ פַּרְדֵּס מִשְׁנָב
הַרְבֵּה תַּרְבּוּת

Vocabulary consisting of Words applicable to the preceding Rules.

I.

grace .... חֵן	a pit .... בּוֹר	God ..... אֵל
heat .... חוֹם	a garden .. גַּן	a father .. אָב
warm .... חַם	joy ..... גִּיל	a mother .. אֵם
good .... טוֹב	an uncle .. דּוֹד	a brother .. אָח
a row .... טוּר	a fish .... דָּג	light .. אוֹר
dew ..... טַל	blood .... דָּם	fire ..... אֵשׁ
hand .... יָד	wealth .. הוֹן	a man .. אִישׁ
day ..... יוֹם	a mountain הַר	a nation .. אוֹם
the sea .... יָם	a hook ... וָו	not ..... אַל
a cup .... כּוֹס	a spark .. זִיק	but ..... אַךְ
a bag .... כִּיס	sand .... חוֹל	to ..... אֶל
a rock .... כֵּף	a festival .. חַג	if ..... אִם
the heart .. לֵב	a thread .. חוּט	daughter .. בַּת
moist .... לַח	palate .... חֵךְ	a son .... בֵּן

contention רִיב	skin .... עוֹר	bitter .... מַר
soft, tender רַךְ	with .... עִם	myrrh .... מֹר
evil, bad .. רָע	a bird .... עוֹף	from..... מִן
exalted .. רָם	a city .... עִיר	a sort, kind מִין
empty ... רֵק	the mouth פֶּה	a lamp .... נֵר
but, only .. רַק	pure gold .. פָּז	a hawk .. נֵץ
a lamb . שֶׂה	a bullock .. פָּר	a heap, wall נֵד
a sack .... שַׂק	a flower . צִיץ	a banner .. נֵס
a name .. שֵׁם	shadow .. צֵל	a secret .. סוֹד
a song.... שִׁיר	the voice.. קוֹל	a horse .. סוּס
an ox.... שׁוֹר	light, easy קַל	a moth .. סָס
six..... שֵׁשׁ	a nest ... קֵן	a basket .. סַל
there .... שָׁם	a thorn .. קוֹץ	a people .. עָם
a tooth .. שֵׁן	cold .... קוֹר	a cloud .. עָב
a drum .. תֹף	straw .... קַשׁ	a yoke .... עוֹל
a hill, heap תֵּל	much .... רַב	upon, over עַל

II.

yesterday תְּמוֹל	a lion .... אֲרִי	truth.... אֱמֶת
a lord.... גְּבִיר	a well .. בְּאֵר	a nut .... אֱגוֹז
a dream.. חֲלוֹם	a wolf .. זְאֵב	honey .. דְּבַשׁ
a spider עַכָּבִישׁ	a garment לְבוּשׁ	a friend .. יְדִיד
a fool.... אֱוִיל	alone .... לְבַד	very .... מְאֹד

III.

truth .... קְשֹׁט	spikenard נֵרְד	naphtha .. נֵפְט
a bottle ... נֹאד	the head רֹאשׁ	sin .... חֵטְא

IV.

a hatchet גַּרְזֶן	a table .... שֻׁלְחָן	a girdle אַבְנֵט
a nob .. כַּפְתּוֹר	a flask .... בַּקְבּוּק	fist .... אֶגְרוֹף
a song .. מִזְמוֹר	a queen .. מַלְכָּה	purple .. אַרְגָּמָן
a writing מִכְתָּב	judgment מִשְׁפָּט	iron .... בַּרְזֶל
a treasurer גִּזְבָּר	a mouse .. עַכְבָּר	a border כַּרְכֹּב
a sceptre שַׁרְבִּיט	the ground קַרְקַע	a furnace כִּבְשָׁן

§ 5.—Of Sh'va in the Middle of a Word.

In the preceding section we have shown, that *sh'va* preceded by a short accented or unaccented vowel, or by a long accented vowel is *final*, that is to say, the letter having it terminates the syllables. But when *sh'va* is preceded by a letter having *sh'va*, as כַּסְפְּךָ *cas-pchā;* or by a long vowel not having a principal accent, as יוֹלְדָה *yō-l'-dāh; or when the sh'va* is under the first of a double letter, and the preceding vowel has *metheg**: as, הַלְלוּ *ha-l'-lū;* in all such cases

* When the metheg is omitted, some grammarians consider the sh'va as final, as חָקְקוּ.

the sh'va is *initial*, or in other words, the letter having it begins the syllable.

Examples.

I.

yil-m'dū′ יִלְמְדוּ	dar-c'ḥā′ דַּרְכְּךָ	ish-t'ḥā′ אִשְׁתְּךָ
tif-k'dū′ תִּפְקְדוּ	kod-sh'ḥā′ קָדְשְׁךָ	hel-k'ḥā′ חֶלְקְךָ

II.

shō-f'ti'm שֹׁפְטִים	shō-m'rê′ שֹׁמְרֵי	ā-m'rā'h אָמְרָה*
yī-r'shū′ . . יִירְשׁוּ	yâ-r'dū′ . . יָרְדוּ	hā-l'chā'h . . הָלְכָה

III.

nā-d'dū′ . נָדְדוּ	ḥa-l'lâ′ . . חֲלָלַי	hi-n'nī′ . . הִנְנִי
ki-l'la'th . . כְּלָלַת	ta-l'lâ′ . . תַּלְלִי	ra-n'nū . . רַנְּנוּ

Observe.—When the letter which ought to have *sh'va initial* is either ח, ה, א, or ע, it receives one of the semi-vowels (ֲ ֱ ֳ) instead of sh'va: as, zar-ăcha′ זָרַעַ, ō-hŭbī אֹהֲבִי, mâ-ănŭ′ מְאֲנוּ, yō-ḥăzâ-mō יְאַחֲזֶמּוּ. See page 25.

---

* The vowel preceding sh'va initial generally receives (ı) *metheg*, to show that it forms a simple syllable.

Words exemplifying the preceding Rules.

priests.....	כֹּהֲנִים	thy silver	כַּסְפֵּךְ
they said	אָמְרוּ	thy king	כִּלְכֵּךְ
praise ye	הַלְלוּ	judges	שֹׁפְטִים
a waste	שַׁמָּה	thy bread	לַחְמֵךְ
they shall fear	יִרְאוּ	thy seed	זַרְעֵךְ
a trumpet	חֲצֹצְרָה	overseers	שֹׁטְרִים
rulers	מֹושְׁלִים	shout ye.....	רַנְּנוּ
a broom	מַטְאֲטֵא	she went	הָלְכָה
your way	דַּרְכְּכֶם	merchants	סֹחֲרִים

§ 6.—Dagesh.

(See p. 6.)

1. Examples of words in which the dot (*dagesh*) in the letters בגד כפת is (*kal*) simple, namely:—

1st. When they begin a word—

grass..	דֶּשֶׁא	rain	גֶּשֶׁם	morning	בֹּקֶר
straw ..	תֶּבֶן	a mule ..	פֶּרֶד	a dog..	כֶּלֶב

Observe.—The *dagesh* is omitted when such words are preceded by others terminating in one of the *quiescent letters* א, ה, ו, י (see p. 21), as תִּרְאוּ פָנַי, הָיְתָה תֹהוּ, לִי כֹל, לֹא בֵן. This rule is, however, subject to many exceptions, which will be noticed in the progress of the work.

2nd. When they begin a syllable in the middle of a word, and are preceded by a *compound syllable* (see p. 21.), as—

rebellion . . מַרְדּוּת a berry . . גַּרְגַּר a number מִסְפָּר
a coal-pan מַחְתָּה a reproach חֶרְפָּה a queen מַלְכָּה

Observe.—When the letters בגד כפת are preceded by a *simple syllable:* as, אֵבֶל *mourning*, אֹכֶל *food*, אֶבֶן *a stone;* or by *initial sh'va*, as לְבוּשׁ *a garment*, גְּדִי *a kid* (except the words שְׁתֵּי, שְׁתַּיִם); or by a *semi-vowel*; as, מַאֲכָל *food*, אַהֲבָה *love*, the *dagesh* is omitted.

These letters (בגד כפת) may, therefore, be considered as an index by which the nature of a preceding *sh'va* may be determined. If they have *dagesh*, which, according to the above rules indicates that they begin the syllable, then the preceding sh'va must of course be *final:* מִסְפָּר, מַלְכָּה, must therefore be read mis-pā'r, mal-cā, and not, mi-s'pār, ma-l'cā: but if they have no *dagesh*, then the preceding sh'va is *initial:* יָרְדוּ, רָדְפוּ must be read yā-r'dū, rā-d'fū, and not, *yār-dū, rād-fū.* By the same rule, words like the following: מַלְכִּי, לִגְבוּל, בִּגְדִי, ought to be read ma-l'chî, li-g'vūl, bi-g'dî, and not *mal-chî, lig-vūl, big-dî*, etc., as some grammarians maintain.

2. Dagesh ḥazak (*strong dagesh*, see page 6) doubles the letter in which it occurs: as, אַבָּר, סֻלָּם, *ic-cār, sul-lām.*

It is always preceded by a vowel*, and may occur in any letter except א, ה, ח, ע, ר.

In some instances *dagesh ḥazak* occurs at the beginning of words, but then it must be pronounced with the last syllable of the preceding word: as, מֹשֶׁה לְאמֹר mōshel-lâmōr.

Examples of words in which the dot (Dagesh) is (Ḥazak) strong.

an oak	אַלָּה	a burden	מַשָּׂא
a gift	מַתָּנָה	a hut	סֻכָּה
a judge	דַּיָּן	a husbandman	אִכָּר
sabbath	שַׁבָּת	a goblet, bowl	אַגָּן
a blind man	עִוֵּר	a bunch	אֲגֻדָּה
deluge	מַבּוּל	a staff	מַקֵּל
teeth	שִׁנַּיִם	a word	מִלָּה
a window	חַלּוֹן	a ring	תַּבַּעַת
a prayer	תְּפִלָּה	a law	חֻקָּה
praise	תְּהִלָּה	a bride	כַּלָּה
a roll, volume	מְגִלָּה	a ladder	סֻלָּם
dread	מְחִתָּה	a sickle	מַגָּל

When וּ receives dagesh, it appears similar to the vowel וּ ū; yet it may easily be distinguished from it, as the consonant preceding the *vowel ū* is always without a vowel point: thus, אוּר ūr, שׁוּר shūr, גּוּר gūr; but when the dot represents *dagesh*, the preceding consonant has always a vowel: as, אִוָּה iv-vā', שִׁוָּה shiv-vā', עִוֵּר iv-vā'r, כָּוָּם kav-vā'm.

Observe.—Consonants having *dagesh ḥazak* and *sh'va* are pronounced in a similar manner as two consonants, each having sh'va in the middle of a word. (See § 5, p. 33.) דַּבְּרִי is pronounced like דַּבְּ־בְּרִי dab-b'rī; פֻּקְדוּ like פֻּוק־קְדוּ puk-k'dū; מִנְּשׂוֹא like מִנ־נְשׂוֹא min-n'sō.

§ 7.—Miscellaneous Remarks.

1. As one of the greatest difficulties with which the learner has to contend, is to determine when sh'va is *initial* and when *final*, we shall collect here the several rules as given in the preceding sections.

Sh'va is Initial—

1st. At the beginning of words: as, בְּנוֹ, בְּלִי. (See chap. II. § 3.)

2nd. When preceded by another sh'va: as, כַּסְפְּךָ cas-p'chā, יִשְׁמְרוּ yish-m'rū'. (See § 5 I.)

3rd. When preceded by a long unaccented vowel: as, אָמְרוּ ā-m'rū. (See § 5. II.)

4th. When on the first of a double letter: as, הִנֵּנִי hi-n'nī. (See § 5 III.)

5th. When followed by either of the letters ד, ג, ב, ת, פ, כ, without dagesh. (See § 6. page 36.)

6th. When under a letter having dagesh: as, דַּבְּרִי dab-brī. (See § 6, 37.)

7th. When preceded by metheg: as, יִשְׁנוּ yi-sh'nū*. (See pp. 22 and 33.)

---

* This might be taken as a general rule; for since *metheg* shows that the vowel to which it is annexed is a simple syllable, it follows that the succeeding letter commences the next syllable, and consequently if it have *sh'va* it must be *initial*. Unfortunately, the punctuators have often omitted this useful mark (ׁ) where they ought to have inserted it, and inserted it where they ought to have

SH'VA is FINAL—

1st. At the end of words: as, אַתְּ at, קָמְתְּ kamt. (See § 4.)

2nd. When preceded by short vowels not having metheg, as אַרְמוֹן ar-mōn*. (See § 4.)

3rd. When preceded by a long vowel having a principal accent: as, שׁוֹבְנָה shō'v-nā*. (See § 4.)

On the Vowels (ֶ) *and* (ַ).

2. As (ֶ) represent *ā long* as well as *o short*, and as (ַ) is often long although unaccompanied by ֗, the following rules will be found useful to distinguish them.

(ֶ) and (ַ) are *long* whenever they form simple syllables, accented or unaccented, or compound accented syllables.

(ֶ) and (ַ) are *short* whenever they form compound syllables without having an accent.

Thus, in הָאָדָם—

הָ is a simple syllable because it has a secondary accent, *metheg*.

---

omitted it; and grammarians, relying too much on the correctness of manuscripts or the printed text, have given rules respecting this secondary accent, which have no other foundation than the mistakes of transcribers and printers.

* To these two rules there are several exceptions, which will be noticed in the progress of the work.

אָ is so likewise, as it is not followed by either dagesh or sh'va *final**.

דָּם is a compound syllable, yet (ָ) is long, because it has a principal accent. The word is therefore pronounced hā-ā-dā'm.

The first (.) in וַהֲקִמֹתִי (Gen. vi. 18.) and in יִשְׁכְּךָ (Gen. xlviii. 20.) are long, because they have *metheg*. So is likewise the second (.) in תַּנִּינִם (Gen. i. 21), because it forms a compound accented syllable. See the following examples.

שָׁמְרָה	shā-m'rā'	*she guarded*
קָם	kā'm	*he rose*
גָּר־שָׁם	gār-shā'm	*he dwelt there*
חָכְמָה	ḥā-ch'mā	*she was wise*
רִב	rīv, or rīb	*strife, contention*
זָכְרָה	zā-ch'ra'	*she remembered*
יִשְׁנוּ	yī-sh'nū'	*they shall sleep*
רָנַן	rā-na'n	*he shouted, rejoiced*

---

* Short (ָ) forms sometimes simple syllables, as in קָדָשִׁים ko-dā-shīm, חֳדָשִׁים ḥo-dā-shīm, when the short (ָ) has generally two dots added: thus, קָדָשִׁים. These are, however, often omitted, and it then requires a knowledge of Etymology to distinguish it from long (ָ). See Etymology and Syntax, page 70, under the form פֹּעַל.

יִרְאוּ . . yī-r'ū' . . . *they shall fear*

דָּרְבָן* . . dā-r'vā'n . . *a goad.*

But the first (ִ) and (.) in the following words are *short*, because they form compound syllables without having the accent, being followed either by sh'va *final*, *dagesh*, or a terminating consonant.

Examples.

שָׁמְרָה . . shom-rā' . . *keep thou*

כָּל־בָּשָׂר . . col-bā-sā'r . . *all flesh*

חָכְמָה . . ḥoch-mā' . . *wisdom*

רִבּוֹא . . rib-bō' . . . *a myriad*

וַיָּקָם† . . vay-yā'-kom . *and he rose*

---

* *Gesenius*, in his "*Lehrgebäude*," page 43, asserts (without sufficient authority) that the first (ִ) in this word ought to be pronounced short—dŏr-ban; but I have followed *Kimchi* and other eminent grammarians, who consider it as long. *Kimchi*, in treating of this and several other words, such as יָשְׁפֹּד (Exod. xxviii. 20), דִּרְבֹנוֹת (Eccles. xii. 13), דָּלְיָו (Num. xxiv. 7), adds:—קבלנו קריאתם בקמץ רחב ולא שמענו ולא ראינו בו מחלוקת: "We have received it as certain, that these words are read with *long kametz*, nor have we seen or heard any dispute on the subject." *Michlol Katon*, page 148.

† In וַיָּקָם the first (ַ) is *long*, because it has the accent, but the second is *short*, as it forms a compound syllable without an accent.

By comparing the words in the tables, the learner will see how very important it is to attend to a correct pronunciation.

זָכְרָה . . zoch-rā′ . . *remember thou*
יִשְׁנוּ . . yish-nū′ . . *they shall repeat*
רָנִּי . . ron-nī′ . . . *shout thou*
יִרְאוּ . . yir-ū′ . . . *they shall see*
קָרְבָּן . . kor-bā′n . . *an offering.*

3. Two dots are often added, by way of distinction, to short (ִ): as, חֳלִי ḥoli, *sickness;* צָרִי tso-ri, *balsam;* שִׁבֳּלִים shib-bo-lim, *ears of corn;* חֳדָשִׁים *months*, &c.; but then it is liable to be confounded with (ֱ), one of the substitutes of sh'va (§ 3. 11). A little practice, however, and particularly an acquaintance with the structure of the language, will soon remove these apparent difficulties.

4. (ֹ) is often substituted for וֹ, and is then pronounced long; but in such cases it generally has either the accent or metheg: as, גֹּבֶל g'vō′l, יָשֹׁבוּ yā-shu′-vū, יְכַסְּמוּ y'chas-yū′mū, גְּבֹלֵךְ g'vū′-l'chā′, לֹלָאוֹת lū-lā-ō′th.

On the Vowel וֹ ō, *when it is preceded by* שׂ s, *or succeeded by* שׁ sh.

5. It has already been stated that וֹ is frequently omitted, and the *point* placed above the left of the letter to which it belongs, retained: as, לֹא lō, instead לוֹא; בֹּקֶר bō′ker, instead בּוֹקֶר. It has also been remarked, that a point over the left of שׂ indicates it to be *s*, one over the right, שׁ *sh*. Now to avoid the concurrence of two points, which would happen when

וֹ *ō* is preceded by שׁ *s*, as in שׁוֹנֵא sō-nâ, or when וֹ is succeeded by שׁ *sh*, as in מוֹשֶׁה, the וֹ is altogether omitted, and the words are written שֹׂנֵא, מֹשֶׁה. The point performs, therefore, in all such cases, two offices. Thus, in the first example שֹׂנֵא, it indicates the nature of the letter, namely, that it represents *s*, and not *sh*, and it supplies at the same time the vowel וֹ; the letter שׁ is, therefore, pronounced *so*. In the second example, מֹשֶׁה, the point supplies the vowel וֹ belonging to מ, and indicates at the same time that שׁ is *sh*, and got *s*.

In the following examples, however, where שׁ is preceded by a letter having either a vowel or sh'va, the point indicates only that שׁ is *sh;* as, מָשָׁל mā-shā'l, הַמָּשָׁל ham-shâl. Likewise in the following words: שֶׂכֶל sé-chel, מַשְׂכִּיל mas-chi'l, where שׁ has either a vowel or sh'va, the dot indicates only that שׁ represents *s*.

When שׁ *sh* is succeeded by (ـֹ), as in שֹׁפָר shōfár, מִכְשֹׁל mich-shō'l; or שׁ *s* is preceded by (ـֹ), as בֹּשֶׂם bō'sem, שׁ receives in either case two points, yet they may easily by distinguished. For in the first two examples where שׁ begins the word or syllable, the first point can only indicate the nature of the letter, and the second its pronunciation; since שׁ has no other vowel. In the second example, בֹּשֶׂם, the first point must belong to ב, as it has no other vowel, and the second point can only mark the nature of the letter שׁ *s*, since that consonant has already a vowel.

From the preceding observations it follows:—

1st. That שׁ represents *sh*, and *ō* belonging to the preceding syllable, when the preceding consonant has neither vowel nor sh'va: as, מֹשֶׁל mōshâ'l, הַמֹּשֶׁל ham-mō-shâ'l. (See No. 1.)

2nd. That שׁ represents *sh* only, at the beginning of words, when it must have either (:) or a vowel: as, שְׁלֹום sh'lō'm, שָׁלוֹם shā-lōm; and in the middle and end of words, when the preceding consonant has either a (:) or a vowel: as, מְשָׁל m'shol, מָשָׁל mā-shā'l. (See No. 2.)

3rd. That שׁ is pronounced *so*, when it has neither sh'va nor a vowel: as, שׂנֵא sōnâ', נָשׂא nā-sō'. (See No. 3.)

4th. שׂ represents *s* only, when it has either sh'va: as, שְׂנֹא s'nō, or a vowel: as, שַׂמְתָּ sa'm-tā. (See No 4.)

5th. שׂ represents *s* and the vowel *ō* of the preceding consonant, when it has either a vowel: as, בָּשֵׂם bō'-sem, or sh'va: as, נֹשְׂאִים nō-s''īm; or when it terminates a word: as, תָּפֹשׂ tā-fo's. (See No. 5.)

6th. That שׂ is pronounced *shō* when it begins a word: as, שׂפָר shō-fā'r; or a syllable: as, מִכְשׂל mich-shō'l, or preceded by (:), as לִשְׂנִי l'-shō-nī'. (See No. 6.)

3.	2.	1.
an enemy שׂנֵא	rule thou מָשָׁל	a ruler .. מֹשֵׁל
to carry .. נָשׂא	dominion הַמֶּשֶׁל	the ruler הַמֹּשֵׁל

3.	2.	1.
satiety .. שָׂבַע	a proverb .. מָשָׁל	riches .... עָשֵׁר
to do, make עָשָׂה	he enquired דָּרַשׁ	to enquire דָּרַשׁ
to withhold חָשַׂךְ	the third שְׁלִישִׁי	thirty .. שְׁלֹשִׁים
to lay bare חָשַׂף	he darkened חָשַׁךְ	darkness .. חֹשֶׁךְ

6.	5.	4.
a horn .. שֹׁפָר	spice .... בֹּשֶׂם	he hated .. שָׂנֵא
a bribe .. שֹׁחַד	to lay hold תָּפַשׂ	a prince .. נָשִׂיא
a judge .. שֹׁפֵט	a carrier .. נֹשֵׂא	a field .... שָׂדֶה
a gatekeeper שֹׁעֵר	carriers .. נֹשְׂאִים	a burden .. מַשָּׂא
languages לְשׁוֹנוֹת	a maker .. עֹשֶׂה	he withheld חָשַׂךְ
an overseer שֹׁטֵר	to urge .... נָגַשׂ	flesh .... בָּשָׂר

6. הַ, חַ, and עַ terminating a word, are pronounced אַה, אַח, אַע: as, מַגְבִּיהַּ mag-bī′ah, not *mag-bī-ha;* רוּחַ rū′ah, not *rū′-ḥa;* רָקִיעַ rākī′-ang, not *rākī-gna;* רוֹצֵחַ rō-tsâ-ah, not *rō-tsâ-ha**.

Practice.

אֱלוֹהַּ גָּבַהּ יַגְבִּיהַּ הִתְמַהְמֵהַּ לוּחַ שִׂיחַ פִּרְחַ יָרֵחַ
פָּתוֹחַ אָפְרֹחַ שְׁחוֹחַ גְּבִיעַ רָקִיעַ קָרוֹעַ מַזְרִיעַ מַרְצֵעַ
מַלְקוֹחַ צְפַרְדֵּעַ

---

* Some, however, pronounce these words mag-bi-ya, rūvah, rakī-yā, rō-tsâh.

7. יְהוָה or יְ is pronounced אֲדֹנָי .. ădōnāy*
יֱהוִה is pronounced אֱלֹהִים .. ĕlō-hī′ım*
יְרוּשָׁלַ֫יִם is pronounced יְרוּ-שָׁלַ֫יִם .. y′rū-shā-lā′-yīm

8. Words consisting of the same consonants, yet differing in sense, in consequence of their having different vowel points.

to learn ..... לָמַד	God .... אֵל
he learned ..... לָמַד	to .... אֶל
to teach ..... לַמֵּד	not ..... אַל
he taught ..... לִמַּד	a ram ..... אַיִל
a brick ..... לְבֵנָה	strength ..... אֵיל
the moon ..... לְבָנָה	to be willing ..... אָבָה
a poplar tree .... לִבְנָה	he would ..... אָבָה
frankincense .... לְבֹנָה	enmity ..... אֵיבָה
to her son ..... לִבְנָהּ	a woman ..... אִשָּׁה
a gate ..... שַׁעַר	her husband .... אִישָׁהּ
hair .. .. שַׂעַר	the sun ..... חַמָּה
a garment ..... שַׂלְמָה	a wall ..... חֹמָה
perfect ..... שְׁלֵמָה	anger ..... חֵמָה
Solomon ..... שְׁלֹמֹה	milk ..... חָלָב
her peace ..... שְׁלוֹמָהּ	fat ..... חֵלֶב

* This pronunciation is very ancient, as may be proved from the Septuagint and other ancient books. Many learned Christians, however, pronounce these words Jehovah.

Reading Lessons.

Genesis, Chap. i.

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃
ב וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ
ג אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
ד וַיְהִי־אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים
בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

English Pronunciation.	*Division of Syllables.*
א B'rê-shī'th[1] bā-rā' ĕlō-hī'm âth hash-shā-ma'-yim v'âth[2] hā-ā'-rets:	א בְּרֵ־אשִׁית בָּ־רָא אֱלֹ־הִים אֵת הַ־שָּׁ־מַ־יִם* וְאֵת הָ־אָ־רֶץ׃
ב V'hā-ā'rets hāy'-thā'thō'-hū vā-bō'-hū v'ḥō'-shech âl-p'nê' th'hōm v'rū'-ach ĕlō-hī'm m'ra-ḥe'-feth âl-p'nê'ham-mā-'yim:	ב וְהָ־אָ־רֶץ הָ־יְתָה תֹ־הוּ וָ־בֹ־הוּ וְחֹ־שֶׁךְ עַל־פְּ־נֵי תְהוֹם וְרוּ־חַ אֱלֹ־הִים מְרַ־חֶ֫פֶת עַל־פְּ־נֵי הַ־מָּ־יִם׃
ג Vay[3]-yō'-mer ĕlō-hī'm y'hī ō'r,	ג וַ־יֹּ־אמֶר אֱלֹ־הִים יְהִי אוֹר
ד va-y'hī ō'r: vay-ya'r ĕlō-hī'm eth-hā-ō'r kī-tō'b vay-yab-dâ'l ĕlō-him bân hā-ō'r ūbâ'n ha-ḥō'-shech.	ד וַ־יְהִי־אוֹר׃ וַ־יַּ־רְא אֱלֹ־הִים אֶת־הָ־אוֹר כִּי־טוֹב וַ־יַּבְ־דֵּל אֱלֹ־הִים בֵּין הָ־אוֹר וּ־בֵין הַ־חֹ־שֶׁךְ׃

[1] The Spanish Jews who pronounce (ת) like t, and sh'va initial like *short* (ĕ), would read this word Bĕrâ-sheet; and אֵת *ât*, etc.

[2] This word is pronounced vĕ-âth or wĕ-ât, not *vâth* nor *wât*.

[3] Like *y* in *boy*.

* The two dots after ה etc., are made use of to indicate *dagesh hazak*.

Analysis.

Verse 1.

בְּרֵאשִׁית *in* [*the*] *beginning.* The dot in בּ is *dagesh kal* (See pp. 6 & 35). The two dots under it (בְּ) *sh'va initial* (p. 23), and must, therefore, be pronounced in conjunction with the following consonant and vowel בְּר. The two dots under ר are the sign of the vowel point *tséré* (p. 15). The א is *mute* (p. 22); the three consonants and vowel points forming together the *simple* syllable (p. 21) בְּרָא b'râ. The dot upon the right of שׁ shows this letter to be equivalent to *sh* (p. 43). The dot under it (שׁ) forms with the following י, which is *mute* (p. 22). the long vowel *ḥirik* (p. 15); and the ת is pronounced with it, forming together the *compound syllable* (p. 21) שִׁית. The accent is on the last syllable. בְּ *in*, רֵאשִׁית *beginning.*

בָּרָא *he created*[2]. The (ָ) *kamets*, under בָּ and רָ is *long* (p. 39), each forming a *simple syllable* (p. 21). א is *mute* (p. 22). Accent on the last syllable.

אֱלֹהִים *God*[1]. The (ֱ) under ה is *a semi-vowel* (p. 25); being a substitute for *sh'va initial*, it must be pronounced in conjunction with the next consonant and vowel, thus אֱל elō. The dot at the left of

---

[2] [1] i. e. God created.

לֹ is the vowel point *ḥōlem* (p. 15). The dot under ה is *long ḥirik* (p. 15). being followed by י which is *mute* (p. 22), and forming a compound syllable with final ם, thus הִים *hī'm*. Accent on the last syllable.

אֵת. The א is equal to â (p. 15); ת is pronounced with it. This word is the sign of the objective case.

הַשָּׁמַיִם *the heaven.* (-) under ה is the vowel point *pathaḥ* (p. 15). The dot in the שׁ is *dagesh ḥazak* (p. 36), which, as it doubles the letter in which it occurs, makes שׁ equivalent to שָׁשׁ; the first of which is pronounced with the syllable that precedes it, הַשׁ *hash*, and the second is pronounced with its own vowel שָׁ *shā*. מַ *ma'*, is a simple syllable having the accent. י is pronounced like *y* in *yes;* the dot beneath it is *short ḥirik* (p. 15), forming a compound syllable with the ם, thus יִם *yim*. The accent is on the *penultimate*, and the whole word is pronounced *hash-shā-má-yim*. ה is the sign of the article *the*.

וְאֵת. (:) is *sh'va initial* (p. 23). אֵת has already been explained. וְ is equivalent to *and*.

הָאָרֶץ *the earth.* (ָ) under ה and א is long (p. 39), forming each a simple syllable. (ֶ) under ר is

the vowel point *segol* (p. 15), forming a compound syllable with ן *final*. Accent on the penultimate. ה is the sign of the article (*the*). The two dots (:) after this word, indicate the end of the verse.

Verse 2.

וְהָאָרֶץ *and the earth.* See the preceding word. ו *and*, ה *the*, אֶרֶץ *earth.*

הָיְתָה *she was.* The small stroke next to הָ is *metheg* (p. 22), which shows that (ֽ) is a long vowel, as short (ַ) never admits *metheg;* this being a simple syllable, the (:) under י must be *sh'va initial* (p. 37), belonging to ת. The last ה is *mute* (p. 21). Accent on the last syllable. The word is read *hā-'ythā'* not *hāy-thā'.*

תֹהוּ *without form.* *Dagesh kal* is omitted in ת, because the preceding word ends in a quiescent letter (p. 35). The point next to ת is the vowel ō, forming the syllable תֹ *thō.* The ו with the dot is the vowel *shurek ū* (p. 15), forming with the ה the syllable הוּ *hū.* Accent on the penultimate syllable.

וָבֹהוּ *and void.* (ָ) under ו is a simple syllable. The dot next to בֹ is the vowel ō. ו *and*, בֹהוּ *void.* Accent on the penultimate syllable.

וְחֹשֶׁךְ *and darkness.* The dot upon שׁ performs two offices; it shows that the preceding ח is pronounced ḥō, and that שׁ is *sh* and not *s* (p. 43). The two dots ךְ are *sh'va final* (p. 38). Accent on the penultimate; and the word is pronounced *v'ḥō-shech.* וְ *and,* חֹשֶׁךְ *darkness.*

עַל־ *upon.* A compound monosyllable, joined to the next word by (־) *makkeph* (p. 21), and is therefore unaccented.

פְּנֵי *the face of.* The ֵי is *mute* (p. 23).

תְּהוֹם *the deep.* A monosyllable. The *shv'a* is *initial.* ת is without dagesh, because the preceding word ends in a *mute* (p. 35).

וְרוּחַ *and the spirit of.* The (-) under ח is pronounced as if it were under a preceding א (p. 45), *v'rū-ūch.* וְ *and* רוּחַ *spirit.*

אֱלֹהִים *God.* This word has already been explained.

מְרַחֶפֶת [was] *hovering.* (:) under מ is *sh'va initial.* (-) under ר is the vowel point *pathaḥ* (p. 15), forming together the simple syllable מְרַ m'ra. The three dots under ח and פ are *segol* (p. 15), the first forming the simple syllable חֶ *he,* the second the compound syllable פֶת. Accent on the penultimate.

עַל־פְּנֵי (See the preceding page).

הַמָּיִם *the waters.* The dot in מ is *dagesh ḥazak*, and is, therefore, equal to מְמ, one being pronounced with the preceding syllable, thus הַמ, the other with its own vowel (ַ) which is *long ā*, because it has the accent (p. 39). י sounds like *y* in *yes.* The (ִ) under it is short *i*, forming a compound syllable with *final* ם. The word is pronounced *ham-ma'-yim.* ה *the*, מַיִם *waters.* The (׃) indicates the end of the verse.

Verse 3.

וַיֹּאמֶר *And he said*[2]. The dot in י is *dagesh ḥazak.* (See the preceding word.) The dot next to וֹ is the vowel *ō.* The א is *mute.* The accent is on the penultimate syllable. The word is pronounced *vay-yō'-mer.*

אֱלֹהִים *God*[1]. (See verse 1.) i. e. *and God said.*

יְהִי *it shall be.* י sounds like *y* in *yes.* The (ְ) under it is *sh'va initial.* (ִ) under הִ is *long ī* (p. 39). The second י is *mute.* Pronounced *y'hī* or *ye-hī.*

אוֹר *light.* אוֹ represents the vowel *ō* (p. 15), and is pronounced together with the ר, thus, אוֹר *ō'r.*

וַיְהִי־אוֹר *and it was light.* (ַ) next to ו is *metheg*, and consequently the following (ְ) is *sh'va initial.*

(p. 38.) The small horizontal stroke after the second ׃ is *makkeph* (p. 21), in consequence of which the word is unaccented, and is pronounced with the following word אוֹר, thus *va-y'hī-ō'r*. The (׃) after אוֹר indicates the end of the verse.

Verse 4.

וַיַּרְא *and he saw*[3]. The dot in ּ is *dagesh ḥazak*. (ְ) under the ר is *sh'va final* (p. 39). א is *mute*. The word is pronounced *vay-ya'r*.

אֱלֹהִים *God*[1]. (See verse 1.) i. e. *and God saw*.

אֶת sign of the objective case. (ֶ) after ת is *makkeph*, which joins it to the next word, in consequence of which it is unaccented, and has the short vowel (ֶ *e*) instead of (ָ *â*). Compare this word with אֵת in verse 1.

הָאוֹר *the light* (see the preceding verse). ה *the*, אוֹר *light*.

כִּי־טוֹב *that* [*it was*] *good*. The dot in כ is *dagesh kal* (p. 35). The dot under it (כִּ) is *long ī*. ׳ is *mute*. (ֿ) is *makkeph*, which is the reason that this word is unaccented. It is pronounced with the following word *tō'b*, which has the accent. כִּי *that*, טוֹב *good*.

וַיַּבְדֵּל *and he divided*[2]. וַ (see the word וַיַּרְא, verse 4). The (:) under בְּ is *sh'va final*, because the ד which follows it has *dagesh kal* (p. 36). Accent on the last syllable. Pronounced *vay-yab-dâ'l.*

אֱלֹהִים *God*[1]. (See verse 1.) i. e. *and God divided.*

בֵּין *between.* The dot in בּ is *dagesh kal.* The ' is *mute.*

הָאוֹר *the light.* (See the preceding verse.)

וּבֵין *and between.* וּ is pronounced *ū*, not *vū* (p. 22). בֵּין (see the same word above). וּ *and*, בֵּין *between.*

הַחֹשֶׁךְ *the darkness.* (See verse 2.)

Practice.

(Gen. i.)

5 וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב
6 וַיְהִי בֹקֶר יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ
7 הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם : וַיַּעַשׂ אֱלֹהִים אֶת־
הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם
8 אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי :

The same verses divided into Syllables, with the literal translation.

Observe.—The English words connected by hyphens answer to the Hebrew words under which they stand: thus, the words '*And-he called*' belong to the single Hebrew word וַיִּקְרָא; the words '*and-to-the-darkness,*' belong to וְלַחֹשֶׁךְ. The English words *within crotchets* are not expressed in Hebrew.

The letters [a], [b], [c], &c. refer to the explanatory notes. The figures [1], [2], [3], &c., refer to the order of the Hebrew words. Thus *And*[1]*-he-called*[1] *God*[2], means that *and-he-called* are expressed by the *first* Hebrew word וַיִּקְרָא, and that *God* corresponds with the *second* Hebrew word אֱלֹהִים. *m. l.* stand for *more literal; Heb.* for *Hebrew; m.* for *masculine; f.* for *feminine; p.* for *plural.*

Begin at the right and proceed to the left:—

וַיִּקְרָא	אֱלֹהִים [a]	לָאוֹר [b]	יוֹם	וְלַחֹשֶׁךְ [c]	קָרָא
he-called	and-to-the-darkness,	day	to-the-light	God[2]	And[1]-he-called[1]

לָיְלָה	וַיְהִי־ [d]	עֶרֶב	וַיְהִי־	בֹקֶר	יוֹם	אֶחָד :
.one	day	morning	and-he-was	evening	And-he-was	.night

וַיֹּאמֶר	אֱלֹהִים	יְהִי	רָקִיעַ [f]	בְּתוֹךְ [g]	הַמָּיִם [h]
And[1]-*he*-said[1]	God[2]	he shall-be	an expanse	in-the-midst-of	the-waters

---

[a] i. e. *And God called.* [b] לְ to the, אוֹר light. [c] וְ and, לְ to the, חֹשֶׁךְ darkness. [d] The Hebrew has no neuter gender. Every substantive, with which the verb, pronoun, &c., must agree, is either *masculine* or *feminine.* The learner need scarcely be reminded that in making a free translation he must either omit the pronouns altogether: as, וַיֹּאמֶר אֱלֹהִים *and God said;* or he must substitute the neuter pronoun [it], as in the word וַיְהִי "and he was," i. e. *and it was.* [e] i. e. *One day.* [f] *i. e.* An expanse shall be. [g] בְּ in, תוֹךְ midst of. [h] the, מַיִם waters.

וַיְהִי מַבְדִּיל[a] בֵּין מַיִם לָמָיִם[b] : וַיַּעַשׂ
And-he-made .to-the-waters waters between a divider and-he-shall-be

אֱלֹהִים אֶת־הָרָקִיעַ[c] וַיַּבְדֵּל בֵּין
the-waters between and-he-divided , the-expanse God

הַמַּיִם מִתַּחַת[d] לָרָקִיעַ[e] וּבֵין[f] הַמַּיִם
the-waters and between to-the-expanse from under [were] which

אֲשֶׁר מֵעַל[g] לָרָקִיעַ וַיְהִי־כֵן : וַיִּקְרָא
And[6]-he-called[6] .so and-it-was to-the-expanse from-above [were] which

אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר
morning and-he-was evening And-he-was .heavens to-the-expanse God

יוֹם שֵׁנִי :
.second[h] day

The learner may now, by way of practice, proceed to divide the following words into their respective syllables, and to analyze them in the same manner as first four verses, page 47.

Practice.

Gen. i. 9—13.

וַיֹּאמֶר אֱלֹהִים יִקָּווּ[i] הַמַּיִם מִתַּחַת הַשָּׁמַיִם
the-heavens from-under the-waters they-shall-be-assembled God[2] And[1]-he-said[1]

אֶל מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה[*] , וַיְהִי־כֵן :
.so and-it-was , the dry-land[1] and-*she*-shall-be-seen , one[k] place to

---

[a] *A divider*, or something that shall cause a separation. The meaning of this clause is, that the expanse shall form a separation, &c. [b] לְ to the, מַיִם waters. [*] This word is not expressed in English. [c] הַ the, רָקִיעַ expanse. [d] מִ from, תַּחַת under. [e] לְ to the, רָקִיעַ expanse. [f] וּ and, בֵּין between. [g] מֵ from, עַל above. [h] *i. e.* The second day. [i] Pronounced yik-kā-vū. [k] *i. e.* To one place. [l] *i. e.* And let the dry land be seen or appear. See note [d], in the preceding page.

וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה [a] אֶרֶץ וּלְמִקְוֵה
and-to-the-collection-of , earth to-the-dry-land God[2] And[1]-he-called[1]

הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־ טוֹב :
.good that-[it-was] God and-he-saw , seas he-called the-waters

וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ [b]
seeding herb grass the-earth she-shall-germinate God[2] And-he-said[1]

זֶרַע עֵץ פְּרִי עֹשֶׂה־פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ
in-him his-seed [hath]-which after-*his*-kind fruit producing fruit[c] tree , seed

עַל הָאָרֶץ וַיְהִי־ כֵן : וַתּוֹצֵא הָאָרֶץ [d]
the-earth[6] And[5]-she-brought-forth[5] .so and-it-was , the-earth upon

דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי
fruit producing and-tree ,after-his-kind seed seeding herb , grass

אֲשֶׁר זַרְעוֹ־ בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי
that-[it was] God[6] And[5]-he-saw[5] .after-his-kind in-him his-seed [had] which

טוֹב : וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי :
[e] third day morning and-he-was evening And-he-was .good

To render the following Reading Lessons as useful as possible, the Hebrew letters expressing the modification of words are printed in *open letters*, and their corresponding English words and variations in *italics*. By this method, the learner will be enabled to acquire, practically, the import of the *prefixes and affixes*, and to ascertain the precise meaning of the Hebrew words.

---

[a] וְ and, לְ to, מִקְוֵה collection of.

[b] *m. l.* *Causing seed.*

i e. *Having the property of yielding seed.*

[c] *i. e.* Fruit-trees.

[d] *i. e.* And the earth brought forth.

[e] *i. e.* And it was evening and it was morning the third day.

(Genesis, xxix. 4—11.)

וַיֹּאמֶר לָהֶם יַעֲקֹב	*And*[1]-*he*-said[1] unto[2]-*them*[2] Jacob[a],
אַחַי מֵאַיִן	*my*-Brethren[b], *from*-whence [are]
אַתֶּם וַיֹּאמְרוּ מֵחָרָן	ye? *And-they*-said, *from*-Haran
אֲנָחְנוּ : וַיֹּאמֶר לָהֶם	we [are]. *And-he*-said to-*them*,
הֲיְדַעְתֶּם[c] אֶת־לָבָן בֶּן־נָחוֹר	know-*ye* Laban [the] son-*of*
וַיֹּאמְרוּ יְדָעְנוּ :	Nahor? *And-they*-said, *we*-know
וַיֹּאמֶר לָהֶם הֲשָׁלוֹם[c]	*And-he*-said unto-*them*, *Is* peace
לוֹ וַיֹּאמְרוּ שָׁלוֹם	to *him*[d]? *And-they-said*, peace[e]:
וְהִנֵּה רָחֵל בִּתּוֹ	*and*-behold, Rachel *his*-daughter
בָּאָה[f] עִם־הַצֹּאן[g] :	cometh with *the*-sheep[g].
וַיֹּאמֶר הֵן עוֹד הַיּוֹם	*And-he*-said, Lo, yet *the*-day [is]
גָּדוֹל לֹא־עֵת הֵאָסֵף	great[h] [it is] not time *to-be*-gathered
הַמִּקְנֶה הַשְׁקוּ[i] הַצֹּאן	*the*-cattle; water-*ye*[i] *the*-sheep,
וּלְכוּ רְעוּ :	*and*-go [and] pasture.

---

[a] *i. e.* And Jacob said unto them. [b] *i. e.* My friends. [c] הֲ in this word, and הֲ in הֲשָׁלוֹם are the signs of interrogation. [d] *i. e.* Is he well? [e] *i. e.* He is well. [f] בָּאָה the accent is on the last syllable, showing it to be the participle feminine, used to indicate the present tense, viz. '*she cometh.*' But בָּאָה in verse 9, has the accent on the *penultimate* syllable, indicating it to be the *past tense*, and it is, therefore, rendered '*she came.*' [g] צֹאן is the name for small cattle, such as sheep, goats, &c. [h] *i. e.* It is yet early in the day. [i] *m. l.* Make ye, or *cause ye* the sheep *to* drink.

וַיֹּאמְרוּ לֹא נוּכַל	*And-they*-said, not *we-shall-be* able[a]
עַד אֲשֶׁר יֵאָסְפוּ	until that *they-shall*-be-assembled
כָּל־הָעֲדָרִים וְגָלְלוּ	all *the*-flocks, *and-they-shall*-roll[b]
אֶת־הָאֶבֶן מֵעַל פִּי	*the*-stone *from*-above [*the*]-mouth-
הַבְּאֵר וְהִשְׁקִינוּ	*of the*-well, *and-we-shall*-water[c]
הַצֹּאן׃	*the*-sheep.
עוֹדֶנּוּ מְדַבֵּר	While-yet-*he* [was] speaking
עִמָּם וְרָחֵל בָּאָה עִם־	with-*them*[d], *and*-Rachel came with
הַצֹּאן אֲשֶׁר	*the*-sheep which [belonged]
לְאָבִיהָ כִּי רֹעָה	*to-her*-father; for a-shepherdess
הִיא׃ וַיְהִי כַּאֲשֶׁר	she [was]. *And-it*-was when
רָאָה יַעֲקֹב אֶת־רָחֵל בַּת־	Jacob[2] saw[1] Rachel [the] daughter-
לָבָן אֲחִי	*of* Laban [the] brother-*of*
אִמּוֹ וְאֶת־צֹאן	*his*-mother, *and*-[the]-sheep-*of*
לָבָן אֲחִי אִמּוֹ	Laban [the] brother-*of his*-mother,
וַיִּגַּשׁ יַעֲקֹב[h]	*and*[1]-*he*-approached[1] Jacob[2],
וַיָּגֶל אֶת־הָאֶבֶן	*and-he*-rolled *the*-stone
מֵעַל פִּי	*from*-above [the] mouth-*of*
הַבְּאֵר וַיַּשְׁקְ[i] אֶת־	*the*-well, *and-he*-watered[i] the

[a] *i. e.* We cannot. [b] *i. e.* And the *shepherds* will roll. [c] See note[i], p. 58. [d] *i. e.* During the time he was speaking to them. [e] See note[f], p. 58. [f] The feminine of רֹעֶה *a shepherd.* [g] m. l. *As which he saw Jacob, i. e.* just as Jacob saw Rachel. [h] *i. e.* And Jacob approached. [i] See note[i], p. 58. Pronounced *vay-yashk.*

צֹאן לָבָן אֲחִי	sheep-*of* Laban [the] brother-*of*
אִמּוֹ : וַיִּשַּׁק יַעֲקֹב	*his*-mother. *And*[2]-*he*-kissed[2] Jacob[3]
לְרָחֵל וַיִּשָּׂא	*to*-Rachel, *and*-*he*-lifted-up
אֶת־קֹלוֹ וַיִּבְךְּ׃ :	*his*-voice, *and*-*he*-wept.
וַיַּגֶּד יַעֲקֹב לְרָחֵל כִּי	*And*[1]-*he*-told[1] Jacob[2] to Rachel that
אֲחִי אָבִיהָ הוּא	[the] brother[b]-*of*-*her*-father he [was],
וְכִי בֶן־רִבְקָה	*and*-that [the] son *of* Rebecca
הוּא וַתָּרָץ׃ וַתַּגֶּד	he [was]; *and*-*she*-ran *and*-*she*-told
לְאָבִיהָ :	[it] *to*-*her*-father.

(Genesis, xxxi. 36—43.)

וַיִּחַר־יַעֲקֹב וַיְרִב	*And*[1]-*he*-answered[1] Jacob[2] *and*-said
לְלָבָן מַה־פִּשְׁעִי	*to*-Laban, What [is] *my*-trespass?
מַה חַטָּאתִי כִּי	What [is] *my*-sin ? that
דָלַקְתָּ אַחֲרָי׃ :	*thou*-*hast*-pursued after-*me*.
כִּי מִשַּׁשְׁתָּ	[Now] that *thou*-*hast*-searched
אֶת־כָּל־כֵּלָי מַה־	all-*my*-vessels, what
מָּצָאתָ מִכֹּל	*hast*-*thou*-found *from*-all [the]

---

[a] There are three dots in the letter בְּ. The first is *dagesh*, indicating that ד is pronounced like *ch* in *chord*. The two other dots are *sh'va* final. (See p. 29.) *Root* בָּכָה *to weep.* [b] *i. e.* That he was a relative or kinsman. [c] The second (ר) in this word is *short*, because it forms a *compound unaccented* syllable. (See p. 41.)

כְּלֵי־בֵיתְךָ שִׂים׃	vessels-*of thy*-house ? place [it]
כֹּה נֶגֶד אַחַי	here before *my*-brethren
וְאַחֶיךָ	*and-thy*-brethren,
וְיוֹכִיחוּ בֵּין	*and-they-shall*-decide[a] between
שְׁנֵינוּ׃ זֶה עֶשְׂרִים שָׁנָה	*us*-two. This twenty years[b]
אָנֹכִי עִמְּךָ רְחֵלְךָ	I [have been] with-*thee*, *thy*-ewes
וְעִזֶּיךָ לֹא	*and-thy*-she-goats not
שִׁכֵּלוּ	*have* cast-their-young
וְאֵילֵי צֹאנְךָ לֹא	*and*-[the] rams-*of thy*-flock not
אָכָלְתִּי׃ טְרֵפָה[c]	*have I* eaten. *What-was*-torn [of
לֹא־הֵבֵאתִי	beast[c]] not-*have-I*-brought
אֵלֶיךָ אָנֹכִי	unto-*thee*, [but]-*I*
אֲחַטֶּנָּה[d]	*was-obliged*-to-bear-the-loss[d];
מִיָּדִי תְּבַקְשֶׁנָּה[e]	*from-my*-hand *didst-thou*-require-it[e],
גְּנֻבְתִּי[f] יוֹם וּגְנֻבְתִּי	[whether]stolen *by* day *or*-stolen-*by*
לָיְלָה׃ הָיִיתִי בַיּוֹם	night. [Where] *I*-was *in-the*-day
אֲכָלַנִי חֹרֶב[g]	consumed-*me* [the] heat[g],
וְקֶרַח בַּלָּיְלָה	*and*-[the]-frost *in-the*-night,

[a] *i. e.* That they may decide. [b] *Heb.* year. [c] *m. l.* A torn one, *f.* [d] *m. l. I-should*-miss-*her*, *i. e.* I was obliged to account for whatever was torn by beasts. [e] *m. l. Thou-wouldst-seek*-[her], *i. e. the torn* one, ק ought to have had *dagesh*. This and the preceding tense are in Hebrew in the *future*. [f] גְּנֻבְתִּי (ּ) in this and the following word, is substituted for (ֹ), and has, therefore, *metheg* annexed. (See page 42.) [g] lit. *The dryness*, or the drought.

וַתְּדַד שְׁנָתִי׃	*and-she*[a]-wandered *my*-sleep
מֵעֵינָי׃ וָהֹ־לִי׃	*from-mine*-eyes. This-[is]-to-*me*
עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ.	twenty years[b] *in-thy*-house[c];
עֲבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה	I-served-*thee* fourteen
שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ	years[b] *for*-two-*of thy*-daughters,
וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ	*and*-six years *for-thy*-cattle;
וַתַּחֲלֵף אֶת־מַשְׂכֻּרְתִּי׃	*and*-thou-didst-change *my*-wages
עֲשֶׂרֶת מֹנִים׃ לוּלֵי אֱלֹהֵי	ten times. Unless [the] God-*of*
אָבִי אֱלֹהֵי אַבְרָהָם	*my*-father, [the] God-*of* Abraham,
וּפַחַד[d] יִצְחָק הָיָה	*and* [the]-fear[d]-*of* Isaac, *had*-been
לִי כִּי עַתָּה רֵיקָם	for-*me*[e], surely now empty
שִׁלַּחְתָּנִי׃	*thou-wouldest-have*-sent-*me-away*
אֶת־עָנְיִי וְאֶת־יְגִיעַ	*my*-affliction *and-the*-labours-*of*
כַּפַּי רָאָה אֱלֹהִים	*my*-hands God saw[f],
וַיּוֹכַח אָמֶשׁ׃	*and-he*-decided[g] last-night.
וַיַּעַן לָבָן וַיֹּאמֶר	*And*-he-*answered* Laban *and*-said
אֶל יַעֲקֹב הַבָּנוֹת	unto Jacob,— *Thy*-daughters [are]
בְּנֹתַי וְהַבָּנִים	*my*-daughters, *and-the*-sons [are]
בָּנַי וְהַצֹּאן	*my*-sons, *and the*-cattle [are]

---

[a] *i. e.* My sleep wandered, &c. שְׁנָה sleep, being of the feminine gender. [b] *Heb.* year. [c] *i. e.* I have now been twenty years, &c. [d] *i. e.* He whom Isaac reverenced, namely, God. [e] *i. e.* With me. [f] *Heb.* saw God, *i. e.* God saw. [g] Or rebuked.

צֹאנִי וְכֹל אֲשֶׁר־אַתָּה	*my*-cattle, *and*-all which thou
רֹאֶה לִי־הוּא	seest, to-*me* it-[is][a];
וְלִבְנֹתַי מָה	*and-to-my*-daughters what
אֶעֱשֶׂה לָאֵלֶּה הַיּוֹם אוֹ	*shall-I*-do *to*-these *this*-day, or
לִבְנֵיהֶן אֲשֶׁר	*unto-their*-children which
יָלָדוּ :	*they-have*-born.

Nathan's Parable. (2 Sam. xii. 1—12.)

וַיִּשְׁלַח יְהוָה אֶת־נָתָן אֶל־	*And*[1] *the*-Lord[2]-sent Nathan to
דָּוִד וַיָּבֹא אֵלָיו	David, *and-he*-came unto-*him*,
וַיֹּאמֶר לוֹ שְׁנֵי אֲנָשִׁים הָיוּ	*and-he*-said to-*him*. Two men were
בְּעִיר אַחַת [b] אֶחָד עָשִׁיר	*in*[1] one[2] city[1]; one rich,
וְאֶחָד רָאשׁ : לָעָשִׁיר הָיָה [c]	*and*-one poor. *To-the* rich man was[c]
צֹאן וּבָקָר הַרְבֵּה מְאֹד	flocks *and*-herds much very[d].
וְלָרָשׁ אֵין־כֹּל [e]	*And-to-the* poor-man nothing[e] at-
כִּי אִם־כִּבְשָׂה אַחַת קְטַנָּה	all, save one[4] little[5] ewe-lamb[3],
אֲשֶׁר קָנָה	which [he-had]-bought,
וַיְחַיֶּהָ	*and-he*-nourished-*her*,

---

[a] *m. l.* To me, he, *i. e. is mine*, or *belongs to me*. [b] *m. l.* In-the-city one. [c] *i. e.* The rich man had. [d] *i. e.* In great abundance. [e] *i. e.* And the poor man had nothing, &c.

וַתִּגְדַּל עִמּוֹ	*and-she*-grew-up with-*him*,
וְעִם־בָּנָיו יַחְדָּו	*and*-with *his*-children together;
מִפִּתּוֹ [a] תֹּאכַל [b]	*from-his*-morsel *she-used-to* eat,
וּמִכֹּסוֹ	*and-from-his*-cup
תִּשְׁתֶּה [b]	*she-used-to* drink,
וּבְחֵיקוֹ תִּשְׁכַּב [b]	*and-in-his*-bosom *she-used-to*-lie,
וַתְּהִי־לוֹ	*and-she*-was to-*him*
כְּבַת : וַיָּבֹא	*as-a*-daughter. *And-there*-came[c]
הֵלֶךְ לְאִישׁ הֶעָשִׁיר	*a*-traveller *to*[2]-*the*[3]-rich[3]-man[2],
וַיַּחְמֹל לָקַחַת	*and-he*-had-compassion *to*-take
מִצֹּאנוֹ	*from-his*-[own]-flock
וּמִבְּקָרוֹ	*and-from-his*-[own]-herd
לַעֲשׂוֹת	*to*-make-[a feast]
לָאֹרֵחַ	*to-the*-way-faring-man
הַבָּא לוֹ	*who*-had-come unto-*him*,
וַיִּקַּח אֶת־	*and-he*-took *the*
כִּבְשַׂת ׳ הָאִישׁ הָרָאשׁ	lamb-*of the*[2]-poor[3]-man[2]
וַיְעַשֶּׂהָ לָאִישׁ	*and*-prepared-*it*[d] *for-the*-man
הַבָּא אֵלָיו :	*that-had*-come unto-*him*.
וַיִּחַר ׳ אַף	*And-it*-kindled[e] [the]-anger-*of*

[a] פַּת a *morsel*, *bit*, or *piece* of bread. [b] These three verbs are in Hebrew in the *future tense*, a mode of expression generally employed to indicate an action which is frequently or usually done. [c] *Heb.* and-he-came. [d] *m. l.* And he made her, *i. e.* he dressed the lamb. [e] *m. l.* And he kindled; אַף *anger*, being masculine.

דָּוִד בָּאִישׁ	David *against-the*-man,
מְאֹד וַיֹּאמֶר אֶל	exceedingly, *and-he*-said unto
נָתָן חַי־יְהוָה כִּי	Nathan, [as] *the*-Lord[3]-liveth[2] that
בֶן־מָוֶת הָאִישׁ	a son-*of*-death[a] [is] *the*-man
הָעֹשֶׂה זֹאת׃ וְאֶת־הַכֶּבֶשָׂה	*that*-doeth this. *And-the*-lamb
יְשַׁלֵּם אַרְבַּעְתָּיִם עֵקֶב אֲשֶׁר	*he-shall*-pay four-*fold*, because
עָשָׂה אֶת־הַדָּבָר הַזֶּה	*he*-did this[2] thing[3],
וְעַל אֲשֶׁר לֹא־חָמָל׃	*and*-because *he-did*[4] not[3] pity[4].
וַיֹּאמֶר נָתָן אֶל־דָּוִד אַתָּה	*And*[1] Nathan[3] said[1] *to*-David. Thou
הָאִישׁ כֹּה־אָמַר	[art] *the*-man. Thus said [the]
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי	Lord God-*of* Israel, I
מְשַׁחְתִּיךָ לְמֶלֶךְ עַל־	anointed-*thee for-a*-king over
יִשְׂרָאֵל וְאָנֹכִי הִצַּלְתִּיךָ	Israel, *and*-I deliver*ed-thee*
מִיַּד שָׁאוּל׃	*from the*-hand-*of* Saul.
וָאֶתְּנָה לְךָ אֶת־בֵּית	*And-I*-gave to-*thee the*-house-*of*-
אֲדֹנֶיךָ וְאֶת־נְשֵׁי	*thy*-master[b], *and-the* wives-*of*
אֲדֹנֶיךָ בְּחֵיקֶךָ	*thy*-master *into-thy*-bosom,
וָאֶתְּנָה לְךָ אֶת־בֵּית	*And-I*-gave to-*thee the*-house-*of*
יִשְׂרָאֵל וְיהוּדָה וְאִם מְעָט	Israel *and*-Judah, *and*-if little[c]
וְאוֹסִפָה לְךָ	*then-I-would*-add to-*thee*

[a] "A son of death the man," *i. e. the man who did this, deserves death.* [b] *Heb.* masters. The plural of this word being mostly used instead of the singular. [c] *i. e.* If these be too little (few), I would add as many and as many more.

כַּהֵנָּה וְכַהֵנָּה׃ מַדּוּעַ	*as*-they *and-as*-they[a]. Why
בָּזִיתָ אֶת־דְּבַר	*hast-thou* despised-*the*-word-*of*
יְהוָה לַעֲשׂוֹת * הָרַע	*the*-Lord, *to*-do *what-is* evil[b]
בְּעֵינָיו אֵת אוּרִיָּה הַחִתִּי	*in-his*-eyes[c]? Uriah *the*-Hittite
הִכִּיתָ בַּחֶרֶב	*thou-hast*-smitten *with-the*-sword,
וְאֶת־אִשְׁתּוֹ לָקַחְתָּ	*and-his*-wife *thou-hast*-taken
לְךָ לְאִשָּׁה וְאֹתוֹ	to-*thee for-a*-wife, *and*-him
הָרַגְתָּ בְּחֶרֶב	*thou-hast*-slain *with-the*-sword-*of*
בְּנֵי עַמּוֹן׃	*the*-sons-*of* Ammon.

(Psalm xxiv. 11—15.)

לְכוּ־[d]בָנִים * שִׁמְעוּ־לִי	Come-*ye* children, hearken-*ye* unto-*me*:
יִרְאַת יְהוָה אֲלַמֶּדְכֶם׃	[The]-fear-*of* the-Lord *I-will*-teach-*you*.
מִי־הָאִישׁ הֶחָפֵץ חַיִּים [g]	Who [is] *the*-man *that*-desireth life,
אֹהֵב יָמִים לִרְאוֹת [h] טוֹב׃	[that] loveth days *to*-see-good?
נְצוֹר לְשׁוֹנְךָ מֵרָע	Keep *thy*-tongue *from*-evil,
וּשְׂפָתֶיךָ [i] מִדַּבֵּר מִרְמָה׃	*and-thy*-lips *from*-speaking deceit.
סוּר מֵרָע וַעֲשֵׂה־טוֹב	Depart *from*-evil *and*-do good,
בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃	seek peace *and*-pursue-it[k].

---

[a] *i. e.* As many and as many. * From עָשָׂה to do. [b] Heb. *The evil*, *i. e.* that which is evil. [c] *i. e.* In his sight. [d] *Lit.* go ye. [e] *Sing.* בֵּן a son, *plu.* בָּנִים sons, or children. [f] יִרְאָה fear, יִרְאַת fear of. [g] This word is never used in the singular number. [h] From רָאָה to see. [i] שָׂפָה a lip. [k] *Heb.* him.

(Isaiah lviii. with slight alterations.)

פְּרֹס לָרָעֵב לַחְמֶךָ	Break *to-the*-hungry *thy*-bread,
וְעֲנִיִּים מְרוּדִים תָּבִיא בָיִת	*and*[1]-[the] afflicted[2] poor[1] bring-into [the] house;
כִּי־תִרְאֶה [a] עָרֹם וְכִסִּיתוֹ	when *thou*-seest [the]-naked *then*-cover-*him*:
וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם [b]:	*and-from-thy*-flesh [do] not hide-*thyself*.
אָז תִּקְרָא וַיהוָה יַעֲנֶה	Then *shalt-thou*-call *and-the*-Lord *will* answer;
תְּשַׁוַּע וְיֹאמַר הִנֵּנִי :	*thou-shalt*-cry, *and-he-will-say*, Here-I-*am*.

(Proverbs vii. 1—4.)

בְּנִי שְׁמוֹר מִצְוֹתַי [c] וְחְיֵה	*My*-son, keep *my*-commandments *and*-live;
וְתוֹרָתִי [d] כְּאִישׁוֹן עֵינֶךָ :	*and-my*-law *as-the* apple-*of thine*-eyes.
קָשְׁרֵם עַל־אֶצְבְּעוֹתֶיךָ	Bind-*them* upon *thy*-fingers,
כָּתְבֵם עַל־לוּחַ לִבֶּךָ :	write-*them* upon *the*-table-*of thine*-heart.
אֱמוֹר לַחָכְמָה אֲחֹתִי [f] אָתְּ	Say *unto*-wisdom, *My*-sister thou-[art];
וּמוֹדַע לַבִּינָה תִּקְרָא :	*and*-a-friend *to*-understanding *thou-shalt*-call[g].

---

[a] *m. l.* If thou shouldst see. [b] *m. l.* Not *shalt-thou-hide-thyself.*

[c] *Sing.* מִצְוָה mits-vāh, *a command.* [d] תּוֹרָה a law.

[e] *m. l. The little man;* a name given to the apple of the eye from the reflected image it presents to the beholder. [f] אָחוֹת a sister.

[g] *i. e.* Consider understanding as thy friend.

כִּי אֹרֶךְ יָמִים בִּימִינָהּ	For length-*of* days [is] *in-her*-right-hand,
בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד׃	*in-her*-left-hand riches *and*-honor.
דְּרָכֶיהָ דַרְכֵי נֹעַם	*Her*-ways [are] ways-*of* pleasantness,
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם׃	*and*-all *her*-paths [are] peace.

Proverbs vi. 6—11.

לֵךְ אֶל-נְמָלָה עָצֵל	Go to [the] ant, [thou]-sluggard;
רְאֵה דְרָכֶיהָ וַחֲכָם׃	see *her*-ways, *and*-*be* wise.
אֲשֶׁר אֵין-לָהּ קָצִין	Which not to-*her*[a] [a] guide,
שֹׁטֵר וּמֹשֵׁל	overseer, *and*-ruler. [Yet]
תָּכִין בַּקַּיִץ לַחְמָהּ	*She*-provideth *in*-summer *her*-meat,
אָגְרָה[b] בַּקָּצִיר מַאֲכָלָהּ׃	*she*-gathereth *in*-harvest *her*-food.
עַד-מָתַי עָצֵל תִּשְׁכָּב	How long[c] sluggard! *wilt-thou*-lie-down?
מָתַי תָּקוּם מִשְּׁנָתֶךָ	when *wilt-thou*-arise *from-thy*-sleep?
מְעַט שֵׁנוֹת[d] מְעַט תְּנוּמוֹת[e]	[Yet a] little sleep, [a] little slumber,
מְעַט חִבּוּק יָדַיִם לִשְׁכָּב׃	[a] little folding-*of* hands, *to*-lie down,—
וּבָא-כְמְהַלֵּךְ רֵאשֶׁךָ	*And-he-will*-come *like-a*-traveller *thy*-poverty[f]
וּמַחְסוֹרְךָ כְּאִישׁ מָגֵן׃	*and-thy*-want *as-a*-man [with a]-shield[g].

---

[a] Who has neither guide, nor overseer, nor ruler, yet provideth, etc.

[b] *Heb.* She gathered. [c] *Heb.* Until when. [d] שְׁנָה sleep.

[e] תְּנוּמָה slumber. [f] *i. e.* Thy poverty will come suddenly.

[g] *i. e.* As an armed man.

Cant. ii. 10—14.

עָנָה דוֹדִי וְאָמַר לִי	*He*-called-aloud *my*-beloved[a] *and*-said to-*me*,
קוּמִי לָךְ רַעְיָתִי[c] יָפָתִי וּלְכִי-לָךְ :	Arise[b] *my*-love, *my*-beauty, *and*-come-away[d].
כִּי-הִנֵּה הַסְּתָיו עָבָר	For lo, *the*-winter hath-passed,
הַגֶּשֶׁם חָלַף הָלַךְ לוֹ :	*the*-rain hath-flitted-away, *he*-is-gone[e].
הַנְּצָנִים נִרְאוּ[f] בָּאָרֶץ	*The*-blossoms *have*-appeared *on-the*-earth,
עֵת הַזָּמִיר הִגִּיעַ[g]	*the*-time-*of* song* *hath*-come,
וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ :	*and-the*-voice-*of* *the*-turtle *hath-been*-heard *in-our*-land :
הַתְּאֵנָה חָנְטָה פַּגֶּיהָ	*The*-fig-tree *she-hath*-embalmed *her*-green-figs,
וְהַגְּפָנִים סְמָדַר נָתְנוּ רֵיחַ	*and-the*-vines, [the] tender-grape, *they-have*-yielded fragrance.
קוּמִי-לָךְ רַעְיָתִי יָפָתִי וּלְכִי-לָךְ :	Arise *my*-love, *my*-beauty, *and*-come-away[d].
יוֹנָתִי בְּחַגְוֵי הַסֶּלַע	*My*-dove! [who art] *in-the*-cleft-*of* *the*-rock,
הַרְאִינִי[h] אֶת-מַרְאַיִךְ	[O] *let-me*-see *thy*-countenance,
הַשְׁמִיעֵנִי[i] אֶת קוֹלֵךְ	*let-me*-hear *thy*-voice ;
כִּי-קוֹלֵךְ עָרֵב	for sweet[3] [is] *thy*-voice[2],
וּמַרְאֶךָ[k] נָאוֶה :	*and-thy*-countenance [is] comely.

[a] *i. e.* My beloved exclaimed. [b] *Heb.* arise to thee (an idiomatic expression). [c] רַעְיָה *a female friend*, companion. [d] *Heb.* and go to thee (an idiomatic expression). [e] *Heb.* he is gone to him, (an idiomatic expression). [f] *m. l.* Were seen. * *Heb.* the song. [g] *m. l.* He has touched, *i. e.* arrived. [h] *m. l.* Cause me to see. [i] *m. l.* Cause me to hear. [k] מַרְאֶה from רָאָה to see.

(Cant. vi. 2—4.)

אֲנִי יְשֵׁנָה וְלִבִּי עֵר	I sleep, *but*[a]-*my*-heart waketh:—
קוֹל דּוֹדִי דוֹפֵק	[The]-voice-*of* *my*-beloved — he knocketh !
"פִּתְחִי־לִי אֲחוֹתִי	"Open-to-*me*, *my*-sister !
רַעְיָתִי יוֹנָתִי תַמָּתִי	*my*-love, *my*-dove, *my*-innocent-one !
שֶׁרֹאשִׁי נִמְלָא־טָל	*for-my*-head *is*-filled [with] dew,
קְוֻצּוֹתַי רְסִיסֵי לָיְלָה :"	*my*-locks [with] *the*-drops-*of*-[the]-night."
פָּשַׁטְתִּי אֶת־כֻּתָּנְתִּי	*I-have*-put-off *my*-garment
אֵיכָכָה אֶלְבָּשֶׁנָּה	how *shall-I*-put-*it*-[b] on ?
רָחַצְתִּי אֶת־רַגְלַי	*I-have*-washed *my*-feet,
אֵיכָכָה אֲטַנְּפֵם :	how *shall-I*-defile-*them* ?
דּוֹדִי שָׁלַח יָדוֹ מִן־הַחוֹר	*My*-beloved put-forth *his*-hand from *the*-lattice,
וּמֵעַי הָמוּ עָלָיו :	*and-my*-bowels yearned[c] for-*him*.

(*Man's Nothingness.* Job xiv. 1—10.)

אָדָם יְלוּד אִשָּׁה	Man born-*of* woman
קְצַר יָמִים וּשְׂבַע־רֹגֶז :	[is] short-*of*-days *and*-full-*of* trouble,
כְּצִיץ יָצָא וַיִּמָּל	*Like-a*-flower *he*-cometh-forth *and-is*-cut-off ;

---

[a] *Heb.* and.

[b] *Heb.* her, because כֻּתֹּנֶת is of the feminine gender.

[c] An expression denoting great compassion.

[d] *Lit.* And saturated, or satiated of.

וַיִּבְרַח כַּצֵּל וְלֹא יַעֲמוֹד[a]	*and*-fleeth *like-a*-shadow, *and*[3]-abideth[4]-not[3]
אַף־עַל־זֶה פָּקַחְתָּ עֵינֶיךָ	Even upon him[b] hast-THOU-opened *thine*-eyes?
וְאֹתִי תָּבִיא בְּמִשְׁפָּט עִמָּךְ׃	*And*-ME *wilt-thou*-bring *in*-judgment with-*thee?*
מִי־יִתֵּן טָהוֹר מִטָּמֵא	Who *can*-produce[c] clean *from*-unclean?
לֹא אֶחָד׃	Not one[d].
אִם־חֲרוּצִים יָמָיו	If determined [be] *his*-days,—
מִסְפַּר־חֳדָשָׁיו אִתָּךְ[e]	[if the] number-*of his*-months [be] with-*thee*,—
חָקָיו עָשִׂיתָ וְלֹא יַעֲבֹר׃	[if] his-bounds *thou-have*-made—which[f] he-cannot-pass:—
שְׁעֵה מֵעָלָיו וְיֶחְדָּל	[Then] turn *from*-upon-*him*, and-*let-him*-cease[g],
עַד־יִרְצֶה כְּשָׂכִיר יוֹמוֹ׃	until *he-shall*-accomplish, *as-a* hireling, *his*-day[h].
כִּי יֵשׁ לָעֵץ תִּקְוָה	For there-is *to-the*-tree a-hope,
אִם־יְכֻרַת וְעוֹד יַחֲלִיף	if *he-should*-be-cut-down, again[i] *will-he* reproduce[k],
וְיוֹנַקְתּוֹ[l] לֹא תֶחְדָּל	*and-his*-suckers-*will* not-cease[m].

---

[a] *m. l.* And he shall not stand. [b] Heb. *this*[m], *i. e.* upon this *being*. [c] *Heb.* shall give, *i. e.* who can expect purity from impurity. [d] *i. e.* None. [e] The first (יִ) is *short* (ĭ). [f] *m. l.* And not he shall pass. [g] *i. e.* And let him cease to suffer. [h] *i. e.* Until like a hireling he shall have accomplished his task. [i] *Heb.* And again. [k] *Heb.* and he will exchange, *i. e.* produce fresh branches. [l] *Sing.* יוֹנֶקֶת a sucker, יוֹנַקְתּוֹ his sucker. [m] *i. e.* Will not fail.

אִם־יַזְקִין בָּאָרֶץ שָׁרְשׁוֹ	If *he-should-become*-old *in-the*-earth *his*-root[a]
וּבֶעָפָר יָמוּת גִּזְעוֹ :	*and-in-the*-dust *should-he*-die *his*-stem[a].
מֵרֵיחַ מַיִם יַפְרִיחַ	*From-the*-scent-*of* water *he-will*-flourish ;
וְעָשָׂה קָצִיר כְּמוֹ־נָטַע :	*and*-he-will-produce *a*-harvest[b] as-*a* plant[c].
וְגֶבֶר[d] יָמוּת וַיֶּחֱלָשׁ	*But*-man dieth *and*-wasteth-away.
וַיִּגְוַע אָדָם[d] וְאַיּוֹ :	*and*[1] man[2] expireth[1] *and*-where [is] he ?

---

[a] *i. e.* Should its root become old,—should its stem die, yet the tree will again revive, etc. [b] קָצִיר *a harvest*, or according to some, *a cutting*, i. e. *young shoots*. [c] נָטַע *a plant*. Thus several of the versions, Jarchi, and other commentators, who consider this word as a *noun:* many grammarians, however, consider, it as a *verb*, and then the words כְּמוֹ נָטַע ought to be rendered, '*as when fresh planted.*' [d] גֶּבֶר, אֱנוֹשׁ, אָדָם,—These words have this in common, that they all signify *man*, yet there is some distinction between them. The first, derived from אַדְמָה *ground, earth*, is mostly applied to man in general, or mankind, *common, earthly man*. The second, derived from אָנַשׁ, *to be sick, mortal*, includes the idea of *mortality*, i. e. *mortal man*. The third, derived from גָּבַר, *to be strong*, includes the idea of *strength* and *power*. Hence the propriety of these terms in their respective places, and particularly of the word וַיֶּחֱלָשׁ '*and he had become weak.*' The literal sense of this verse is, וְגֶבֶר *and the powerful man dies*, וַיֶּחֱלָשׁ having previously been deprived of his strength.

(*The same sentiments expressed by the inspired Psalmist.* Psalm ciii. 15—17.)

אֱנוֹשׁ כֶּחָצִיר יָמָיו	Man *like*-grass [are] *his*-days;
כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ :	*as-the*-flower-*of the*-field so he-shoots-up[a].
כִּי רוּחַ[b] עָבְרָה־בּוֹ[c] וְאֵינֶנּוּ[c]	For [a]-wind passeth over-*him* *and-he*-exists-not
וְלֹא יַכִּירֶנּוּ עוֹד מְקֹמוֹ[c] :	*and-it*-shall not know-*him*[c] again his-[own] place.
וְחֶסֶד יְהוָה	But-[the]-mercy-*of the*-Lord
מֵעוֹלָם וְעַד־עוֹלָם[d]	[is]-*for*-ever *and*-ever
עַל יְרֵאָיו	upon those-*that*-fear-*him*,
וְצִדְקָתוֹ לִבְנֵי בָנִים :	*and-his*-righteousness [extends] *to*-children's children.

---

[a] Or flourishes. [b] The primitive meaning of רוּחַ is, *wind*, air in motion, but it is also used to denote *the breath, a breath of air*, the Divine *Spirit* or *Soul*. This clause may, therefore, be rendered either, '*For a breath passes over (or through) him, and he exists no more, i. e.* a breath of air is sufficient to deprive him of his mortal existence; or, '*For the spirit,*' *i. e.* the Divine Spirit, the soul, etc.

[c] The translators of the established version, having probably adopted the opinion of some interpreters and commentators, that the pronouns refer to צִיץ *flower*, have rendered them by *it*. I have, however, followed *Aben Jochia*, who considers the pronouns as referring to אֱנוֹשׁ *man*. As for the phrase, '*And the place shall not know him again,*' it must in either case be considered as a poetical expression.

[d] *m. l.* From everlasting and until everlasting, *i. e.* the mercy of God abideth for ever, and extends to those who fear him.

(*God known from his works.* Job xii. 7.)

שְׁאַל בְּהֵמוֹת וְתֹרֶךָּ	Ask [the] beasts, *and-they*[a]-*will*-teach-*thee:*
וְעוֹף הַשָּׁמַיִם וְיַגֶּד־לָךְ :	*and*-[the] birds-*of the*-heaven, *and-they*[b]-*will*-tell *thee:*
אוֹ שִׂיחַ לָאָרֶץ וְתֹרֶךָּ	Or speak *to-the*-earth, *and-she-will*-teach-*thee.*
וִיסַפְּרוּ לְךָ דְּגֵי הַיָּם :	*and they-will*-tell thee *the*-fishes-*of the*-sea[c].
מִי לֹא־יָדַע בְּכָל־אֵלֶּה	Who knoweth[3] not[2] *in*-all these[4]
כִּי־יַד־יְהוָה עָשְׂתָה זֹאת :	*that*[d] *the*-hand-*of-the* Lord *hath*-done this[d] ?
אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי	*In*[2]-whose[1]-hand[2] [is] *the*-soul-*of* all-*the*-living
וְרוּחַ כָּל־בְּשַׂר־אִישׁ :	*and*-[the] spirit-*of*-all men ?
הֲלֹא אֹזֶן מִלִּין תִּבְחָן	*Doth*-not [the]-ear[2] distinguish[4] words[3] ?
וְחֵךְ אֹכֶל יִטְעַם־לוֹ[f] :	*and*[the]-palate [the] food it tastes ?
בַּיְשִׁישִׁים חָכְמָה	[Is-there-not] wisdom[2] *in-the*-aged[1]
וְאֹרֶךְ יָמִים תְּבוּנָה :	*and* [in] length-*of* days understanding[*] ?

---

[a] *Heb.* and *she* will teach thee, *i. e.* each of them will teach you. [b] *Heb.* and he will tell thee. [c] *i. e.* And the fishes of the sea will tell thee. [d] *i. e.* Who cannot discern from all these that the power of the Lord has formed them. [e] *m. l.* 'And the spirit of all flesh of man;' alluding to the animal spirit—that even this is not the effect of mere organization. [f] *m. l.* Shall taste to him, *i. e.* what is agreeable or disagreeable to it. The word הֲלֹא *is it not,* must be understood in this clause as well as in the following. [*] The words *and whence do they derive it?* must here be understood, and the next verse must be considered as the answer.

עִמּוֹ חָכְמָה וּגְבוּרָה	With-*him* (God) [*are*]-wisdom *and*-strength
לוֹ עֵצָה וּתְבוּנָה :	To-*him* [belong]-counsel *and*-understanding.

(*God's Omniscience.* Psalm xciv.)

עַד־מָתַי רְשָׁעִים יְהוָה	How-long[a] [shall the] wicked, [O] Lord!
עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ :	How-long[a], [the]-wicked, *shall-they*-triumph?
עַמְּךָ יְהוָה יְדַכְּאוּ	*Thy*-people, Lord, *they*-crush[b];
וְנַחֲלָתְךָ יְעַנּוּ :	*and-thy*-heritage *they*-afflict[b]:
אַלְמָנָה וְגֵר יַהֲרֹגוּ	Widow *and*-stranger *they*-slay[b]
וְיתוֹמִים יְרַצֵּחוּ :	*and*-orphans *they*-murder[b]:
וַיֹּאמְרוּ לֹא יִרְאֶה־יָהּ	*And*-[yet]-they-say, God[4] shall[3]-not[2]-see[3];
וְלֹא־יָבִין אֱלֹהֵי יַעֲקֹב :	*and*[1]-*he*[2] *shall*[2]-not[1] regard[2] — the God-*of* Jacob[c].
בִּינוּ בֹעֲרִים בָּעָם	Consider-*ye* brutes, *amongst-the* people,
וּכְסִילִים מָתַי תַּשְׂכִּילוּ :	*and*-[ye] fools, when *will-ye*-be-wise?
הֲנֹטַע אֹזֶן הֲלֹא יִשְׁמָע	*He-that*-planteth [the]-ear *shall-he*-not-hear?
אִם יוֹצֵר עַיִן הֲלֹא־יַבִּיט :	Or-*he-that*-formeth [the]-eye *shall*-not-he-see?
הַיּוֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ	*He-that*-chastises nations *shall*[4]-not[3]-*he*[4]-punish[4]?

---

[a] *Heb.* Till when. [b] The corresponding Hebrew verbs are expressed in the future *shall crush*, they shall or will afflict, etc. [c] *i. e.* The God of Jacob will not regard.

הַמְלַמֵּד אָדָם דָּעַת : יְהוָה	*He-that* teacheth-man knowledge* —the Lord—
יוֹדֵעַ מַחְשְׁבוֹת אָדָם	*he*-knoweth *the*-thoughts-*of* man
כִּי־הֵמָּה הָבֶל :	although they [are] vain.
(*God's Omnipresence.*	Psalm, cxxxix. 7—14.)
אָנָה אֵלֵךְ מֵרוּחֶךָ	Whither *shall-I*-go *from-thy* spirit?
וְאָנָה מִפָּנֶיךָ[a] אֶבְרָח :	*and*-whither *from-thy*-presence *shall*-I-flee?
אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה	If *I* ascend-*up* [into] heaven there thou [art]
וְאַצִּיעָה שְׁאוֹל הִנֶּךָּ :	*and-should-I*-make *my*-bed [in the] grave behold-*thou-art*-there.
אֶשָּׂא כַנְפֵי־שָׁחַר	[if] *I* take the wings-*of* the-dawn

---

* Knowledge, דָּעַת. The Hebrew verse ends with this word, which, as it leaves the sense incomplete, has probably induced the Translators of the *Established Version* to add the words '*shall he not know*' (הֲלֹא יֵדֵעַ). But as there are no such words in the Hebrew text, I have preferred the opinion of *Aben Ezra*, who considers the clause הַמְלַמֵּד אָדָם דָּעַת as connected in sense with the following verse; viz. *He that teaches man knowledge*, namely, *the Lord*, *he knows the thoughts of man*, etc. This rendering is congenial to the whole context. For whereas the *wicked* consider the Deity as too exalted to concern himself about their foolish thoughts and vain actions, the inspired Psalmist declares, that since the Divine Being has bestowed knowledge on (אָדָם) *insignificant man*, he knows likewise his thoughts, although those thoughts are vain. (See *Aben Ezra*, *Comment.*; *and Mendelssohn's Translation of the Psalms.*)

[a] *From thy face*, *i. e.* from thy attending presence. The word פָּנִים is never used in the singular number.

אֶשְׁכְּנָה בְּאַחֲרִית יָם׃	If I-dwell *in-the* uttermost-part-*of-the* sea
גַּם־שָׁם יָדְךָ תַּנְחֵנִי	Even there *thy*-hand *shall*-lead-*me*
וְתֹאחֲזֵנִי יְמִינֶךָ׃	*and*[1] *thy*-right-hand[2] *shall*[1]-hold[1]-*me*[1].
וָאֹמַר אַךְ־חֹשֶׁךְ יְשׁוּפֵנִי [a]	*If-I*-say but darkness *shall*-cover-*me*,
וְלַיְלָה אוֹר בַּעֲדֵנִי׃	*then* [the very] night [is] light about-*me*.
גַּם חֹשֶׁךְ לֹא־יַחְשִׁיךְ [b] מִמֶּךָּ	Yea, darkness hideth not *from*-thee,
וְלַיְלָה כַּיּוֹם יָאִיר [c]	*and* night giveth-light[3] *as-the*-day[2];
כַּחֲשֵׁיכָהּ כְּאוֹרָהּ [d]	*like* darkness *like* light[e].
כִּי־אַתָּה קָנִיתָ [f] כִלְיֹתָי	For thou *thou-hast*-formed *my*-reins:
תְּסֻכֵּנִי בְּבֶטֶן אִמִּי׃	*thou-hast*-covered-*me* *in-the*-womb *of my*-mother.
אוֹדְךָ עַל כִּי נוֹרָאוֹת נִפְלֵיתִי [g]	I-*will*-praise-thee because fearfully distinguished-have-*I-been*.
נִפְלָאִים מַעֲשֶׂיךָ	.wonderful *are thy*-works—
וְנַפְשִׁי יוֹדַעַת מְאֹד [h]׃	*and*-that-*my*-soul knoweth [it] well![h]

---

[a] *Kimchi* renders this word '*shall obscure me*,' from נֶשֶׁף *the evening*.
[b] Lit. 'Shall not darken,' *hide* or *conceal*.
[c] *Lit.* 'Shall cause light,' *i. e. shine, give light*.
[d] The double comparative indicates that the things compared are both alike.
[e] *i. e.* They are both alike to God.
[f] *Lit.* 'Thou hast possessed,' from קָנָה *to obtain possession*, to become proprietor of a thing.
[g] From פָּלָה to separate, to distinguish by particular regard—alluding to the fearful and wonderful characteristics of man.
[h] *i. e.* Wonderful are all thy works; and that my soul should be capable of knowing and discerning it, is not the least wonderful.

(*True Worship.* Micah vi. 6—8.)

בַּמֶּה אֲקַדֵּם יְהוָה	*With*-what *shall-I*-come-before *the*-Lord ?
אִכָּף לֵאלֹהֵי מָרוֹם ·	*shall-I*-bend *to-the*-God-*of* heaven ?
הַאֲקַדְּמֶנּוּ בְּעוֹלוֹת	*Shall-I*-come-before-*him with*-burnt-offerings ?
בַּעֲגָלִים בְּנֵי שָׁנָה[b] :	*with*-calves-*of a*-year-old ?
הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים	*Can-the*-Lord be-pleased *with*-thousands-*of* rams ?
בְּרִבְבוֹת · נַחֲלֵי שָׁמֶן	*with-my*riads-*of* rivers-*of* oil ?
הַאֶתֵּן בְּכוֹרִי פִּשְׁעִי	*shall-I*-give *my* first-born [for] *my*-transgression ?
פְּרִי בִטְנִי[d] חַטַּאת נַפְשִׁי :	*the*-fruit-*of my*-body [for the] sin-*of-my*-soul ?
הִגִּיד לְךָ אָדָם מַה־טּוֹב	*He-has*-told thee, *O* man! what [is] good ;
וּמַה־יְהוָה דּוֹרֵשׁ מִמְּךָ	*and*-what requires[2] *the*-Lord[1] *from*-thee
כִּי אִם־עֲשׂוֹת מִשְׁפָּט ·	but to-do justice,
וְאַהֲבַת חֶסֶד[f]	*and*-to-love mercy.
וְהַצְנֵעַ[g] לֶכֶת עִם אֱלֹהֶיךָ :	*and*-humbly *to*-walk *with-thy*-God.

---

[a] *The height, i. e.* the heaven. [b] *Lit.* Sons of a year; a peculiar way of expressing the age of persons or animals. [c] רִבְבָה *a myriad*, ten thousand. [d] בֶּטֶן the belly, womb, body.

[e] *Lit. The* doing of justice. [f] *Lit. The* love of mercy.

[g] The infinitive is here used instead of the adverb.

CHAPTER III.

§ 1.—Introductory Observations.

Accents. טְעָמִים, נְגִינוֹת

1. Accents are peculiar marks or characters placed above, below, at the beginning, or end of words, and in a few instances between them.

No part of Hebrew grammar is attended with greater difficulties than the Accents. Grammarians do not agree concerning either their exact number, names, or powers; and many of the most learned have honestly acknowledged their inability to unravel this complicated system, or to explain satisfactorily, why its authors have employed so many signs, or why they have, in many instances, preferred one set of accents to others of the same value. To give even an abridged statement of the contradictory opinions on this subject, would require more space than my limits would allow, and a minuteness of detail wholly inconsistent with the object of an elementary work. Indeed, most willingly would I have spared the learner the embarrassment arising from the multiplicity of the signs, similarity of the forms, and strangeness of the names of the accents, were it not from their close connection with the vowel points, on which they exercise a considerable influence, and for their great utility in pointing out the relation between words considered as members of a sentence. Nevertheless, instead of perplexing the student with rules that cannot be understood without a thorough acquaintance with the general structure of the language, I shall, for the present, only subjoin a table (to which the learner may now and then refer) containing the forms, position, and names of the accents; and point out their general uses and importance.

2. Table containing the forms, position, and names.

FORMS.	POSITION AND NAMES.	FORMS.	POSITION AND NAMES
	Distinctives.		*Conjunctives.*
1	סִלּוּק : or סוֹף פָּסוּק		מוּנַח or שׁוֹפָר יָשָׁר
1	אֶתְנָח , אֶתְנַחְתָּא		מַהֲפָךְ , שׁוֹפָר הָפוּךְ
2	סֶגוֹל , שְׁרֵי , סְגוֹלְתָּא		קַדְמָא . . . . .
2	זָקֵף קָטוֹן		דַּרְגָּא .. שׁוֹפָר גַּלְגַּל
2	זָקֵף גָּדוֹל		תְּלִישָׁא קְטַנָּה† . .
2	טִפְחָה .. מֻרְחָא* . . .		מֵרְכָא . . . . .
2	רְבִיעִי		מֵרְכָא כְּפוּלָה . . . .
3	זַרְקָא		יָרֵחַ בֶּן יוֹמוֹ . . . . .
3	פַּשְׁטָא .. פָּשֵׁט		
3	תְּבִיר		The following occur only in the Psalms, Proverbs, and Job.
3	יְתִיב		מַהֲפָךְ עוֹלֶה וְיוֹרֵד
3	שַׁלְשֶׁלֶת		גֵּרֶשׁ וּרְבִיעַ . . . . .
4	פָּזֵר		טִפְחָא מַפְסִיק , דֶּחִי
4	קַרְנֵי פָרָה , פָּזֵר גָּדוֹל		זַרְקָא וּמֵרְכָא . . . .
4	תְּלִישָׁא גְּדוֹלָה , תַּלְשָׁא		זַרְקָא וּמַהֲפָךְ . . . .
4	גֵּרֵשׁ , אַזְלָא		
4	גֵּרְשַׁיִם .. שְׁנֵי גְּרִישִׁין		To the above may be added מַקַּף (־), which is placed between two or more words; and (ו) מֶתֶג metheg (see p. 22).
4	פְּסִיק ו*		
	*Placed between words as עָשָׂוּ כֻּלָּה (Gen. xvii. 21.) This accent is also called לְגַרְמֵיהּ when it occurs before ֙ ֗ as— מֵעֲשֹׂת ׀ כַּדָּבָר הַזֶּה (Gen. xvii. 25.)		When this mark (ו) is placed at the right of sh'va, as in חֲטִי, it is called גַּעְיָא *gang-ya*.

*There are some instances in which this accent is used as a conjunctive.
† Called also תַּרְכָא, and used sometimes as a distinctive of the 4th class.

§ 2.—Nature, Use, and Importance of the Accents.

1. The Hebrews, like many other ancient nations, were accustomed to accompany their public reading with a kind of song or chant*. The accents were, therefore, to them a species of musical notes by which they regulated the particular modulation of the voice and intonations in reading. Hence the name נְגִינוֹת n'gī-nō'th, from נָגַן, *to play on a musical instrument, to sing* or *chant.*

2. But one of the principal uses of the accents is to point out the syllable on which the stress of the voice is to be laid. In this respect they are similar to our accents in the words *húman, humáne, coun'tenance, presúme;* with this difference, that in Hebrew, the accent can only be placed either on the last syllable, termed מִלְרַע *below*, i. e. *last;* as, בְּרֵאשִׁית בָּרָא אֱלֹהִים B'rêshī'th bārā' ĕlōhī'm; or on the one before the last, termed מִלְעֵיל *above*, i. e. *penultimate;* as, שָׁמַיִם shā-mā'-yim, אָרֶץ ā'-rets, תֹּהוּ thō'-hū, בֹּהוּ bō'-hū,

* This custom, in as far as regards the public reading of particular portions of Scripture, such as the LAW (*Pentateuch*), Haphtoroth (*Sections from the Prophets*), etc. is still retained by the Jews, who accompany the reading of each of these portions by peculiar melodies, regulated and represented by the accents. These melodies being merely national, and having no influence on the sense of Scripture, cannot be of any use to the student.

חֹשֶׁךְ hō'shech, רוּחַ rū'ach, מְרַחֶפֶת m'ra-ḥé-feth, מָיִם mā'-yim* (see Gen. i. 1—2†).

The necessity of laying a stress on a particular syllable in words consisting of more than one syllable, is obvious; for without it, such words could not be distinguished from monosyllables, and would either have no meaning at all, or a different one from that which the speaker might wish to convey. Thus, for instance, *mánage* would sound like *man age*; *ácorn* like *a corn*. Thus also in Hebrew, זֶרַע zé-ra (*seed*), would sound like זֶה רַע, which would signify, '*this is bad.*' בָּשָׂר bā-sā'r (*flesh*), would sound like בָּא שַׂר which means, '*the prince came.*'

3. In English, the accent frequently distinguishes between nouns and verbs: as, to *contráct*, a *con'tract*, and often alters the meaning of words, as *désert* (a wilderness), *desért* (merit). The same is the case in Hebrew. Thus, בִּינָה bīnā'h, accented on the ultimate, signifies *understanding;* but the same word accented on the *penultimate*, בִּינָה bī'nāh, signifies *understand thou.* קוּמִי kumī', signifies *my rising;* but קוּמִי kū'mi, signifies *rise thou!*. Thus also בּוֹאִי bō-ī', *my coming*, בּוֹאִי bō'ī, *come thou!;* בָּנוּ bā'nū, *with us*, בָּנוּ bānū', *they did build;* מָרָה mā'rāh, *she is bitter*, מָרָה mārā'h, *he resisted, rebelled.*

---

* As the translations of these words have already been given in pages 51, 57, etc. it was not thought necessary to repeat them here.

† In order not to distract the attention of the learner, we shall confine our examples, whenever it can conveniently be done, to a few of the first chapters of GENESIS.

The preceding examples sufficiently show the necessity of attending to the situation of the accent. But as the particular rules by which that situation may grammatically be known, cannot be well understood without a previous acquaintance with the general structure of the language, we shall reserve them for their proper places; and notice only the two following:—

4. First Rule. All words terminating in a compound syllable (p. 20), formed by a long vowel, have their accents on the last syllable: as, בְּרֵאשִׁית, אֱלֹהִים, תְּהוֹם, וַיִּבְדֵּל (Gen. i. 1—7). Of the same character are the following words: גָּדוֹל *great*, קָטֹן *little*, נָהָר *a river*, זָהָב *gold*, מַהֵר, *soon*, בָּרוּךְ *blessed*, לָמוֹד *to learn*, לוֹמֵד *one that learns*, יַעֲזוֹב *he shall forsake*, תִּמְשֹׁל *thou shalt rule*, בַּכֹּל *over all*. This, of course, comprehends all masculine and feminine plurals: as, מְאֹרֹת *lights*, יָמִים *days*.

This rule is founded on a principle maintained by grammarians: viz. '*That unaccented long vowels cannot form a compound syllable.*' Hence, when, from causes to be hereafter explained, the terminating syllable is deprived of its accent, being joined to the following word by מַקֵּף, or when the accent requires to be removed to the penultimate*, the long vowel is changed, generally into its corresponding short vowel: thus (ֹ) into (ַ), (ֻ) into (ֻ), ֵ into short (ֶ), etc.

This will explain to the student why the same word often appears with different vowel points, without changing its signification. Thus, אֵת, וְאֵת (Gen. i. 1.) have (ֵ) under א, because they have the accent, but in verse 4, 7, etc. the same words are without the accent, being joined to the words following them, and are, therefore, pointed

* As in וַיֵּשֶׁב from וַיֶּסֶב יֵשֵׁב from יֶסֶב, אֱלֹהַּ לִי instead אֱלֹהַּ לִי.

(See page 85.)

אֵת־ and not אֵת. It is the same with the word כֹּל chōl, and כָּל־ chol, *all* (see Gen. i. 30). Also with the word יַעֲזָב־ ya-a-zob, (Gen. ii. 24.) and תִּמְשֹׁל tim-shol (Gen. iv. 7.) which otherwise would have been יַעְזֹב, תִּמְשֹׁל*.

5. Second Rule. All words consisting of, or terminating in, two short vowels, the penultimate of which is neither followed by dagesh nor sh'va final, or, in other words, forming simple syllables (p. 20), have their accent on the *penultimate:* as זֶרַע, תַּחַת, עֶרֶב, מַיִם, מְרַחֶפֶת, שָׁמַיִם, אֶרֶץ, יֶרֶק, נֶפֶשׁ, שֶׁרֶץ, מֶמְשֶׁלֶת, דֶּשֶׁא (Gen. i.) Of the same nature are the following עַיִן *an eye,* רֶגֶל *the foot,* שְׁנַיִם *two,* שִׁנַּיִם *teeth,* בַּיִת *a house,* שַׁעַר *a gate,* יַיִן *wine,* לַיִל *night,* קַיִץ *summer,* שֶׁבַע *seven.*

This rule is founded on another principle maintained by ancient grammarians: viz. *That short vowels cannot form syllables unless they are followed by dagesh or sh'va final.* Hence, when neither of these take place, the vowels must have either *metheg* or a principal accent; and whereas *metheg* cannot come on the penultimate syllable, unless that syllable be succeeded by sh'va initial, it follows that all such words, to which the preceding rule applies, must have the accent. But this rule, though generally correct, is not without its exceptions.

Observe.—That most of the accents as exhibited in the preceding table, are placed on the syllable on which the stress of the voice is to be laid.

---

* In cases where such changes would operate against some other grammatical law, the long vowel is retained, but receives *metheg*: examples are וַיָּשֶׂם־ (Gen. ii. 13. 14.) עֵץ (verse 15.) תֵּת־ (iv. 12.) שֵׁת־ (iv. 25.) etc.

There are, however, some which are always placed on the first letter of the word: as, ֗ תֻּלָּשָׁא, ֫ יְתִיב, etc. and others which are always placed on the last letter: as, ֣ סָגוֹל, ֭ זַרְקָא, etc. In all such cases, the real place of the accents can only be known from analogy.

֖ קַרְמָא and ֒ פַּשְׁטָא have the same shape, but the former is always placed on the tonic syllable, whether ultimate or penultimate, whilst the latter comes on the last syllable; and when analogy requires the accent to be on the penultimate, then the ֒ is repeated: as, תֹּהוּ (Gen. i. 2).

When words have two dissimilar accents, as וּלְמוֹעֲדִים (Gen. i. 15.) the first is considered as *metheg*, and the second as the *principal* accent.

To avoid the concurrence of two principal accents which would happen when words accented on the last syllable are followed by accented monosyllables, or by dissyllables accented on the penultimate, the accent of the first word is frequently removed from the *ultimate* to the *penultimate**: as קָרָא לָיְלָה (Gen. i. 5.) instead of קָרָא; אֲחֹתִי אָתְּ (Gen. xii. 13.) instead of אֲחֹתִי; הִפָּרֶד נָא (Gen. xiii. 9.) instead of הִפָּרֶד, (ֶ) being changed into (ַ). In some cases the first word is deprived of its accent, and joined to the next by (־) מַקֵּף: as, יַעֲזָב־אִישׁ (Gen. ii. 24.) instead of יַעֲזָב, (ָ) being changed into *short* (ֹ); לֶךְ־לְךָ (Gen. xii. 1. (instead of לֶךְ, (ֶ) being changed into (ַ). See Observation on Rule 1. p. 82.

§ 3.—Use of the Accents in Showing the Relation of Words considered as Members of a Sentence.

1. The second use of the accents is to show the relation subsisting between words considered as

* This is denominated נָסוֹג אָחוֹר *removed back*.

members of a sentence or period. In this respect they are divided into *conjunctives* and *distinctives* (see the Table). The conjunctives have this in common, that they indicate a close connection between the word accented with either of them, and that which immediately follows it, as may be seen from the following examples: וַיֹּאמֶר אֱלֹהִים *and God said*, יְהִי אוֹר *there shall be light*, וַיְהִי אוֹר *and it was light*, וַיַּרְא אֱלֹהִים *and God saw* (Gen. i).

2. The *distinctives* represent pauses of various degrees, according to the order in which they are classed in the Table.

The precise nature of these pauses cannot exactly be defined, as some of them frequently indicate longer or shorter pauses, according to the places which they occupy in a sentence; but speaking generally, they may, in some respect, be compared to our marks of punctuation; and this in the following manner:—

Those contained in No. 1 (p. 79), represent the greatest pauses, somewhat similar to our Period and Colon.

No. 2. . . . Colon & Semicolon.
No. 3. . . . Semicolon & Comma.
No. 4. . . . Comma & Semicomma.

3. The accents comprehended in No. 1 and 2, are the most important, because they point out the simple sentences of which a compound sentence may happen to consist, as well as the principal members: thus,

סִלּוּק accompanied by (׃) marks the end of the verse*, whether the verse contains one or more propositions: as, ׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי *And-there-was-evening and-there-was-morning the-third day* (Gen. i. 13.) וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה *But-Noah found grace in-the-eyes of the Lord* (Gen. iv. 8.)

אַתְנַח (֑) marks the next principal division, and generally occurs in verses containing two or more distinct propositions: as, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר *And-God-said, Let-there-be light; and-there-was light* (Gen. i. 3). See also the next verse.

Sometimes, however, (֑) is placed only by way of emphasis (see Gen. i. 1), where אֱלֹהִים has the accent, although the verse contains only one proposition.

סְגוֹל (֒) marks the next principal division, and generally occurs in verses containing three distinct propositions.

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃

And God made the expânse; and he divided between the waters which were under the expânse, and between the waters which were above the expanse: and it was so (Gen. i. 7).

---

* There are, however, instances in which סִלּוּק marks the end of a verse without the sense being completed (see Gen. xxiii. 17).

It is likewise often placed before a parenthesis (see Gen. i. 28. ii. 23), and has very frequently the force of a comma only. The other four indicate sometimes greater and sometimes lesser divisions, according to their situation, regulated chiefly by the length and shortness of the verse, as the learner may perceive, by perusing the phrases in which they are found*.

The principal distinctive accents, and especially סִלּוּק (׀) and אַתְנָח (׃), in consequence of the pauses which they produce, frequently change sh'va into a vowel, and the short vowels into long ones: as, אָנִי–אֲנִי *I*; אַתָּה–אַתָּה *thou*; יָדְךָ–יָדְךָ *thy hand*; אֶרֶץ–אֶרֶץ; שָׁמַיִם–שָׁמַיִם; מַיִם–מַיִם (Gen. i).

The preceding observations, it is hoped, will be found sufficient to give the learner a general idea of the Hebrew accents. To enter into further detail on a subject so intricate would be a waste of time and labour. I shall, therefore, conclude this article with a few examples, showing the use of the accents in determining the sense of particular passages.

1. וַיֹּאמֶר יְהוָה (Gen. iv. 6) signifies, '*And the Lord said*,' because וַיֹּאמֶר has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, וַיֹּאמַר יְהוָה (Gen. xxiv. 12) signify, '*And he said, O Lord!*'

* Thus, Zākaph kātōn upon לָרָקִיעַ represents a greater pause than the same accent upon הַמָּיִם (Gen. i. 7). See also verse 2, Gen i., where this accent on the word וָבֹהוּ is equivalent to our *colon*, but on אֱלֹהִים in the same verse, it is only equivalent to our *comma*.

because וַיֹּאמֶר* has a distinctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. לֹא אֹכַל (Gen. xxiv. 33) with a conjunctive accent on לֹא, signifies, '*I will not eat*;' but the same words with a distinctive accent on לֹא: thus לֹא אֹכַל, would signify, '*No, I will eat*' (see Gen. xviii. 15, 21. xix. 2).

3. וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי (Gen. xxiv. 34) without the accents, might either signify '*And the servant of Abraham said, I am,*' *etc.* or '*And he said, the servant of Abraham I am,*' i. e. and he (Eleazer) said, I am Abraham's servant. The distinctive accents on וַיֹּאמֶר and on אָנֹכִי show that the last is the true meaning.

4. הַמַּלְאָךְ הַגֹּאֵל might signify, '*the redeeming angel;*' but הַמַּלְאָךְ † הַגֹּאֵל אֹתִי (Gen. xlviii. 16) signifies, '*The angel who redeemed me.*' In the former case, the conjunctive accent on הַמַּלְאָךְ would show it to be closely connected with הַגֹּאֵל, as every qualifying word is with that which it qualifies or defines. In the second example, the accent (֣) shows that הַמַּלְאָךְ is less connected with הַגֹּאֵל than this word is with אֹתִי.

5. וּבְנֵי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה כְּשָׁמְעָם וַיִּתְעַצְּבוּ הָאֲנָשִׁים (Gen. xxxiv. 7). Whether the word כְּשָׁמְעָם belongs to the preceding or to the following clause, cannot be determined by the text, but the (֣) on this word shows that the authors of the accents had

---

* The (-) under מ is in consequence of the distinctive accent.

† This accent, though placed in the Table amongst the conjunctives, is frequently used as a distinctive, and generally shows that the connection between it and the word which follows it, is not so close as that which subsists between the following and that which comes immediately after it.

considered it as separate from the following clauses*, and that the sense is as given in the Established Version: viz. '*And the sons of Jacob came out of the field when* (or, as soon as) *they heard it: and the men,*' etc.

6. וְהִנֵּה עֲלֵה־זַיִת טָרָף בְּפִיהָ (Gen. viii. 2,) might either signify, '*and behold a torn olive leaf in her mouth;*' or, '*and behold an olive leaf torn* (i. e. plucked off) *with her mouth.*' The distinctive accent (֑) on זַיִת and the conjunctive accent (֒) on טָרָף show that the second is the true meaning of the text: intimating that it was not a floating leaf torn by the waves, but one *which the dove had plucked off*, and from which circumstance Noah concluded that the waters were abated.

7. Without the accents it would be doubtful whether הַגָּדוֹל (Gen. x. 21) relates to שֵׁם or to יֶפֶת; but the conjunctive accent under יֶפֶת shows that it is closely connected with הַגָּדוֹל, and that אֲחִי יֶפֶת הַגָּדוֹל ought to be rendered '*the brother of Japheth the elder,*' as it is in the *Established Version;* and not '*the elder brother of Japheth,*'† as some translators have rendered it. For were this the meaning of the text, the accents ought to have been thus, אֲחִי יֶפֶת הַגָּדוֹל which, however, is not the case.

---

* In the Jerusalem Talmud (*Tract Avodah Zarah*) this word (כשמעם) is indeed added to the list of words which, according to the Talmudists, אֵין לָהֶם הַכְרָע *have no preponderance*, i. e. *are undeterminable*, as they may belong to either part of a sentence; it is, however, evident from our present system of accentuation, that its authors were of a different opinion.

† Thus *Vater* and other German translators, '*der ältere Bruder des Japhet.*' But as in all doubtful cases the authors of the accents ought to have some weight, I prefer, in this instance, the rendering as given in the Established Version.

Simple Phrases, in which the PRONOUNS *and the Verb* TO BE *are exemplified.*

אָנֹכִי אָבִיךָ״ וְאַתָּה״ בְּנִי[b]	I-[am] *thy*-father, *and*-thou-[art] *my*-son.
אָנֹכִי אִמֵּךְ׳ וְאַתְּ׳ בִּתִּי[d]	I-[am] *thy*-mother, *and*-thou-[art] *my*-daughter.
אֲנִי אָחִיךָ׳[c] וְאַתְּ אֲחוֹתִי[f]	I-[am] *thy*-brother, *and*-thou-[art] *my*-sister.
הוּא אָבִי וְהִיא אִמִּי	He-[is] *my*-father, *and*-she-[is] *my*-mother.
הִיא אִמּוֹ וְהוּא בְנָהּ	She-[is] *his*-mother, *and*-he-[is] *her*-son.
אֲנַחְנוּ בָנֶיךָ״ וְאַתָּה אָבִינוּ	We-[are] *thy*-sons, *and*-thou-[art] *our*-father.
אֲנוּ אַחֶיךָ׳ וְאַתְּ אֲחוֹתֵנוּ	We-[are] *thy*-brothers, *and*-thou-[art] *our*-sister.
אַתֶּם״ בָּנַי וְאַתֶּן׳ בְּנוֹתַי	Ye-[are] *my*-sons, *and* ye-[are] *my*-daughters.
הֵם״ בָּנָיו וְהֵן׳ בְּנוֹתָיו	They-[are] *his*-sons, *and*-they-[are] *his*-daughters.
הֵמָּה״ בְּנֵיכֶם״ וְהֵנָּה׳ בְּנוֹתֵיכֶן׳	They-[are] *your*-sons, *and*-they-[are] *your*-daughters.
הִיא אִמְּכֶם״ וְהוּא אֲבִיכֶם״	She-[is] *your*-mother, *and*-he-[is] *your* father.

☞ The terminations marked״ are used when the person or persons addressed, or to whom the possessive pronouns relate, are of the Masculine Gender; those marked׳ are Feminine; and the rest are common to both Genders.

[a] אָב *a father.* [b] בֵּן *a son.* [c] אֵם *a mother.*
[d] בַּת *a daughter.* [e] אָח *a brother.* [f] אָחוֹת *a sister.*

זֶה ״ בְּנֵנוּ וְזֹאת׳ בִּתֵּנוּ •	This-[is] *our*-son, *and*-this-[is] *our*-daughter.
אֵלֶּה בְנֵיהֶם ״ וְאֵלֶּה אַחֵיהֶן׳ •	These-[are] *their*-sons, *and*-these-[are] *their*-brothers.
הוּא אִישׁ וְהִיא אִשָּׁה :	He-[is a] man, *and*-she-[is a] woman.
אַתָּה הָאִישׁ הִיא הָאִשָּׁה :	Thou-[art] *the*-man. She-[is] *the* woman.
הַנַּעַר הַזֶּה • הַנַּעֲרָה הַזֹּאת :	This[2] boy[1]. This[2] girl[1].
זֶה הַנַּעַר • זֹאת הַנַּעֲרָה :	This-[is] *the*-boy. This-[is] *the*-girl.
הַנְּעָרִים הָאֵלֶּה • הַנְּעָרוֹת הָאֵלֶּה :	These[2] boys[1]. These[2] girls[1].
אֵלֶּה הַנְּעָרִים • אֵלֶּה הַנְּעָרוֹת	These-[are] *the*-boys. These-[are] *the*-girls.
זֹאת הָאִשָּׁה וְזֶה בְּנָהּ :	This-[is] *the*-woman, *and*-this-[is] *her*-son.
לֹא זֶה הַדֶּרֶךְ וְלֹא זוֹ הָעִיר :	This[2]-[is] not[1] *the*-way, neither-[is] this *the*-city[a].
מִי זֶה • מַה זֶּה :	Who-[is] this? What-[is] this?
מֶה עָשִׂיתִי לָךְ :	What *have-I*-done to-*thee*?
מַה זֹּאת • מָה אֵלֶּה :	What-[is] this? Who-[are] these?
מִי אַתָּה • מַה שִּׁמְךָ ״ :	Who-[art] thou? What-[is] *thy*-name?
בַּת מִי אַתְּ :	Whose daughter-[art] thou?[b]
בֶּן מִי זֶה הָעֶלֶם :	Whose son-[is] this lad?[c]
הָאִישׁ אֲשֶׁר רָאָה אֹתִי :	*The*-man who saw me.

---

[a] *m. l.* Not this the way, and not this the city.

[b] *m. l.* Daughter who thou?

[c] *m. l.* Son who this *the*-lad?

הַבַּיִת אֲשֶׁר בָּנָה :	*The*-house which he-built.
אָנֹכִי נַעַר קָטֹן :	I-[am a] little[3] boy[2].
אָנֹכִי נַעֲרָה קְטַנָּה :	I-[am a] little[3] girl[2].
אַתָּה אִישׁ חָכָם :	Thou-[art a] wise[3] man[2].
הוּא מֶלֶךְ גָּדוֹל :	He-[is a] great[3] king[2].
הִיא אִשָּׁה חֲכָמָה :	She-[is a] wise[3] woman[2].
אֲנַחְנוּ רְעֵבִים וּצְמֵאִים :	We-[are] hungry *and*-thirsty.
קַיִן הָיָה עֹבֵד אֲדָמָה :	Cain was [a] tiller-*of* [the]-ground.
חַוָּה הָיְתָה אֵם כָּל־חָי :	Eve was mother-*of* all-living.
גֵּר־הָיִיתִי בָּאָרֶץ :	*I-have*-been[b] [a]-stranger[1] *in-the*-land[2].
אֵיפֹה הָיִיתָ בְנִי :	Where *hast-thou*-been, *my*-son?
אֵיפֹה הָיִית בִּתִּי :	Where *hast-thou*-been, *my*-daughter?
הָיִינוּ בְּבֵית אָחִינוּ :	*We-have*-been *in-the*-house-*of our*-brother.
הֱיִיתֶם בַּמָּקוֹם הַזֶּה :	*Ye-have*-been *in*[2]-*this*[3]-place[2].
לֹא הֱיִיתֶן שָׁמָּה :	*Ye-have*[2] not[1] been[3] there.
בָּנָיו וּבְנוֹתָיו הָיוּ פֹּה :	*His*-sons *and-his*-daughters were-here.
יֶשׁ־לִי כֶּסֶף :	There-is to-me silver, *i. e.* I have silver.
—לְךָ זָהָב :	—to-*thee* gold, *i. e.* thou hast gold.

[a] Strictly speaking, יֵשׁ signifies 'there exists,' and אֵין 'there exists not.'

[b] The dativê Pronouns are frequently used to denote possession without the word יֵשׁ.

יֶשׁ לְךָ נְחֹשֶׁת :	There-is to-*thee* copper, *i. e.* thou hast copper.
— לוֹ בַּרְזֶל :	—to-*him* iron, *i. e.* he has iron.
— לָהּ בְּדִיל :	—to-*her* tin, *i. e.* she has tin.
— לָנוּ עֹפֶרֶת :	—to-*us* lead, *i. e.* we have lead.
— לָכֶם ״ בַּיִת :	—to-*you* [a]-house, *i. e.* you have a house.
— לָכֶן ׳ בָּתִּים :	—to-*you* houses, *i. e.* you have houses.
— לָהֶם ״ עֶבֶד :	—to-*them* [a]-slave, *i. e.* they have a slave.
— לָהֶן ׳ עֲבָדִים :	—to-*them* slaves, *i. e.* they have slaves,
הֲיֵשׁ לוֹ אָח :	Is-there to-*him* [a]-brother, *i. e.* has he a brother?
הֲיֵשׁ לוֹ בֵּן :	Is-there to-*him* [a]-son, *i. e.* has he a son?
יֶשׁ־לָנוּ אָב זָקֵן :	There-is to-*us* an aged[4] father[3], *i. e.* we have an aged father.
יֶשׁ־לִי אֵם זְקֵנָה :	There-is to-*me* an aged[4] mother[3], *i. e.* I have an aged mother.
אֵין לִי בֵּן :	There-is-not to-*me* [a]-son, *i. e.* I have not a son.
אֵין לָהּ בַּת :	There-is-not to-*her* [a]-daughter, *i. e.* she has not a daughter.
לוֹ הָיָה בֵּן יָחִיד :	To-*him* was [an]-only[4] son[3], *i. e.* he had an only son.
לָהּ הָיְתָה בַּת יְחִידָה :	To-*her* was [an]-only[4] daughter[3], *i. e.* she had an only daughter.
בָּנִים רַבִּים הָיוּ לוֹ :	Many sons were to-*him*, *i. e.* he had many sons.
לֹא הָיוּ לוֹ אַחִים :	Not[1] to-*him*[2] were[2] brothers, *i. e.* he had no brothers.

כֶּרֶם הָיָה לִשְׁלֹמֹה :	[A]-vineyard [there]-was *to*-Solomon, *i.e.* Solomon had a vineyard.
שָׂרוֹת וּכְרָמִים יִהְיוּ לָךְ :	Fields *and* vineyards *shall*-be to-*thee*, *i. e.* thou shalt have fields and vineyards.
לֹא הָיוּ עִמִּי :	*They*-were[2] not[1] with-*me*.
אָנֹכִי אֶהְיֶה עִמָּךְ :	I-*will*-be with-*thee*[m].
אַתָּה תִּהְיֶה [b] עִמּוֹ :	Thou[m] *shalt*-be with-*him*.
אַתְּ תִּהְיִי עִמָּהּ :	Thou[f] *shalt*-be with-*her*.
הוּא יִהְיֶה עִמָּךְ :	He-*shall*-be with *thee*[f].
הִיא תִּהְיֶה עִמָּנוּ :	She *shall*-be with-*us*.
נַחְנוּ נִהְיֶה עִמָּכֶם :	We *shall*-be with-*you*[m].
אַתֶּם תִּהְיוּ עִמָּהֶם :	You[m] *shall*-be with-*them*[m].
אַתֶּן תִּהְיֶינָה עִמָּהֶן :	You[f] *shall*-be with-*them*[f].
הֵם יִהְיוּ עִמָּכֶן :	They[m] *shall*-be with-*you*[f].
הֵן תִּהְיֶינָה אִתָּנוּ :	They *shall*-be with-*us*.
בָּרוּךְ תִּהְיֶה :	Blessed[m] *thou-shalt*-be[m].
בְּרוּכָה תִּהְיֶה :	*She-will*-be[2] blessed[1][f].
הוּא יִהְיֶה חָכָם :	He *will*-be-[a]-wise-[man].
יִהְיוּ כְּמוֹץ לִפְנֵי רוּחַ :	*They-shall*-be *as*-chaff before [the]-wind.
נְשֵׁיכֶם [c] תִּהְיֶינָה אַלְמָנוֹת [d] :	*Your*-wives *shall*-be widows.

---

[a] Will or shall be.

[b] Wilt or shalt be, etc.

[c] נָשִׁים *women*.

[d] אַלְמָנָה *a widow*.

בְּנִי הֱיֵה[a] אָב לָאֶבְיוֹנִים :	*My*-son be [a]-father *to-the*-needy.
בִּתִּי הֱיִי[b] אֵם לָעֲנִיִּים :	*My*-daughter be [a]-mother *to-the*-poor.
לָמָּה תִּהְיוּ אַחֲרֹנִים :	Why *will-you*-be last.
מִי יוֹדֵעַ חָכָם יִהְיֶה :	Who knows-[*whether*][3] *he-will*-be[4] wise[3].
לֹא תִהְיֶה לוֹ כְּנֹשֶׁה :	*Thou-shalt*[2] not[1] be[2] unto-*him* *as*-*a*-creditor.
רָבוּעַ יִהְיֶה הַמִּזְבֵּחַ :	*The*-altar[3] *shall*-be[2] square[1].
יִהְיוּ יָמָיו מְעַטִּים :	*His*-days[2] *shall*-be[1] few[3].
לֹא יִהְיוּ כַּאֲבוֹתָם :	*They*-shall[2] not[1] be[2] *as-their*-fathers.
יְהוָה הָיָה הוֶה וְיִהְיֶה :	The Lord was, is, *and-shall*-be.

---

[a] *p. m.* הֱיוּ *be ye.*

[b] *p. f.* הֱיֶינָה *be ye.*

THE END.

J. Wertheimer and Co., Printers, Circus Place, Finsbury Circus

WORKS BY PROFESSOR HURWITZ.

A GRAMMAR OF THE HEBREW LANGUAGE.

Third Edition.

In Two Parts.—Part I. The Orthography, &c.— Part II. The Etymology and Syntax. 8vo, 13*s.* cloth. Either part may be had separately.

Part I. 3*s.* 6*d.* Part II. 4*s.* 9*d.*

"Mr. Hurwitz's Grammar is greatly recommended by his coming down to beginners as they really are, whilst most grammatical works seem to be written only for students, as they should be, according to the theories of grammarians, who forget the difficulties with which they themselves were once entangled. The tables of Hurwitz are more complete than those of other Hebrew Grammars."

"Mr. Hurwitz's Grammar is the best elementary work of its kind extant in the English language."—*Journal of Education*, No. 9.

"There is a philosophical tone throughout the work. Its observations are addressed to the understanding, and the memory is considered only as an accessory faculty."—*Atlas*, June 12, 1831.

"Mr. Hurwitz has given to the world a Grammar which, for lucid arrangement, has been rarely equalled. It is a work which may be understood by a child, and yet the most advanced proficient may consult it with advantage."—*Athenæum*, June 18, 1831.

VINDICIÆ HEBRAICÆ.

A Defence of the Hebrew Scriptures as a Vehicle of Revealed Religion; occasioned by the Recent Strictures and Innovations of Mr. J. Bellamy, and in Confutation of his attacks on all preceding Translations, and on the Established Version in particular. 8vo. bds. 7*s.*

"To come to their own times and country, he could not help admiring, a few years ago, a work written by a Hebrew gentleman resident in England, which abounded in biblical lore and sound criticism of no common order; and he had still later read a pamphlet* by the same gentleman, vindicating his persuasion from the calumnies that had been thrown out against it, written in that tone of calm dignity which was so expressive of conscious innocence." *Speech of the Archbishop of Canterbury on the Jewish Civil Disabilities Bill.(From the Times, Aug. 2, 1833.)*

"Upon the whole, we recommend the perusal of this work to the Hebrew Student. No man could have answered Bellamy so well as Hurwitz, being so well qualified by Hebrew Philology and Rabbinical Research, &c. Mr. Hurwitz has displayed much learning and profound investigation; he has done two things at once: evinced his own knowledge, and exhibited his antagonist's ignorance, &c. Whilst with the resistless torrent of overwhelming argument he washes away the unsightly fragments of mutilated grammar and murdered Hebrew, strewn on Judah's shores by half Philistine hands, he so sparkles in his course, so enlivens and diversifies by his humour, that he makes the wilderness of Controversy, 'to rejoice and blossom as the rose.' Nor must we omit to notice the latitude and liberality which he so frequently and so plainly manifests towards his fellow-labourers in the same mine, though not always of the same mind. The sons of Judah cannot but venerate him; and ungrateful or undiscerning must that Christian be who does not highly appreciate and cordially thank him." *Lit. Gaz.* April 21, 1821.

* Letter to I. L. Goldsmid, Esq., F. R. S., against Cobbett's calumnies.

THE BOOK OF GENESIS,

In English Hebrew, accompanied by an Interlinear Translation, substantially the same as the authorised English Version, Philological Notes, and a Grammatical Introduction. By William Greenfield, M.R.A.S. Fourth Edition. 8vo, 8*s.* cloth.

The same, with the Original Text in Hebrew characters at the end. 8vo, 10*s.* 6*d.* cloth.

"I take this opportunity of acknowledging my obligations to an elementary work, which should be in the hands of all self-taught students—'The Book of Genesis in English Hebrew, by William Greenfield.' The great obstacle to the solitary beginner is the reading and pronunciation. In learning a strange written language, Nature teaches us to employ three instruments—the eye, the ear, and the mouth; the eye for the appearance of the word, the ear for its sound, and the mouth for the mechanical formation of the syllables. Each of these operations contributes to support the memory. If either of them be absent, one channel of memory is closed. In my first attempts at Hebrew, the ear and the tongue were idle, because I had no test of pronunciation. I was guided by the look of the word alone; and it frequently happened that I consulted the Lexicon for the same word of which I had ascertained the meaning in the preceding verse. Could I have pronounced the word, I should have been certain as to its identity. Mr. Greenfield has invented a simple method of approximation in *English* letters to the received method of pronouncing the original."

From "Suggestions respecting the Neglect of the Hebrew Language as a qualification for Holy Orders. By Richard William Jelf, B.D., Preceptor to his Royal Highness Prince George of Cumberland, and Canon of Christchurch, late Fellow and Tutor of Oriel College."

London: Taylor & Walton, 28, Upper Gower Street.

A DICTIONARY OF GREEK AND ROMAN ANTIQUITIES.

By various Writers. Edited by WILLIAM SMITH, LL.D. Illustrated by nearly Five Hundred Engravings on Wood. Second Edition, revised and enlarged. Medium 8vo. (*To be ready by Midsummer* 1848).

"We do not pretend to have examined this Dictionary throughout; but the articles which we have consulted appear to us admirably done: they are terse in style, and pregnant, yet not cumbrously so, with accurate knowledge;—the best and *latest* authorities are constantly cited. It was a work much wanted, will be invaluable to the young student, and as a book of reference (it is a single, handsome, double-columned 8vo.) will be most acceptable on the library-table of every scholar."—*Quarterly Review.*

A DICTIONARY OF GREEK AND ROMAN BIOGRAPHY AND MYTHOLOGY.

By various Writers. Edited by WILLIAM SMITH, LL.D. Medium 8vo. with numerous Engravings on Wood. Vols. I. and II., each 36*s.*, cloth.

*** *Volume III. (now publishing), completing the work, to be ready this year.* (1848.)

"As we have mentioned the work, we may add that the title gives a very inadequate idea of the contents, as regards either extent or quality. Who would suppose that it contains the fathers of the Church, and also heretics of note? Who would look here for an account (the best it has ever been our fortune to see) of the works of St. Jerome? Indeed, it is not easy to determine how low down in point of date it was intended to come. We have a copious account of Theodore Gaza, who died A.D. 1478. Many of the articles are elaborate dissertations, and some of them highly interesting, e.g. that on Epictetus. The genealogical tables, too, are of great value; and the engravings of coins, thickly scattered over the volume, give it a living character. Altogether, this dictionary, the work of thirty-six scholars—all names of note, who have made great use too of the best German writers—is on most subjects connected with Greek and Roman literature, in the Christian as well as heathen sense, a library in itself."—*English Journal of Education.*

NIEBUHR'S HISTORY OF ROME, FROM THE EARLIEST TIMES TO THE DEATH OF CONSTANTINE.

5 vols. 8vo. 3*l.* 14*s.* 6*d.* cloth.

Vols. I. and II., Translated by BISHOP THIRLWALL and ARCHDEACON HARE. 16*s.* each.

Vol. III. Translated by DR. SMITH and DR. SCHMITZ. 18*s.* 6*d.*

Vols. IV. and V. LECTURES. Edited by DR. SCHMITZ. 2 vols. 1*l.* 4*s.*

"Here we close our remarks upon this memorable work; a work which, of all that have appeared in our age, is the best fitted to excite men of learning to intellectual activity; from which the most accomplished scholar may gather fresh stores of knowledge, to which the most experienced politician may resort for theoretical and practical instruction, and which no person can read as it ought to be read, without feeling the better and more generous sentiments of his common human nature enlivened and strengthened."—*Edinburgh Review.*

NIEBUHR'S LECTURES ON THE HISTORY OF ROME, FROM THE EARLIEST TIMES TO THE DEATH OF CONSTANTINE.

Edited by DR. L. SCHMITZ, Rector of the High School of Edinburgh. 3 vols. 8vo. 1*l.* 18*s.*

I. Earliest History to the First Punic War. 1 vol. 8vo. 14*s.*

II. First Punic War to the Death of Constantine. 2 vols. 8vo. 1*l.* 4*s.*

"But the work is interesting to a much wider circle than that of the student of Roman History. It contains specimens of analytical criticism that are unrivalled. The annals of the early Roman writers, the phraseology of ancient laws, the customs of different Italian states, the fragments of recently discovered histories, are all examined and applied to the correction of the popular historians with matchless skill. It may be safely affirmed, indeed, that no man can be regarded as competent to discuss or investigate the early history of any nation, or to appreciate any question of literary criticism who has not first acquired the habits which Niebuhr's History illustrates and is so admirably adapted to form."—*Athenæum.*

THE

ETYMOLOGY AND SYNTAX

(IN CONTINUATION OF THE ELEMENTS)

OF

THE HEBREW LANGUAGE.

BY HYMAN HURWITZ,

LATE PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON,
AUTHOR OF VINDICIÆ HEBRAICÆ, HEBREW TALES, ETC.

Fourth Edition.

LONDON:
PRINTED FOR TAYLOR, WALTON & MABERLY,
BOOKSELLERS AND PUBLISHERS TO UNIVERSITY COLLEGE,
UPPER GOWER STREET, & IVY LANE, PATERNOSTER ROW.
M.DCCC.L. 1870

LONDON:
PRINTED BY JOHN WERTHEIMER AND CO.,
CIRCUS PLACE, FINSBURY CIRCUS.

PREFACE.

To enable the learner to read and write the Hebrew Language with comparative ease was the chief object of the First Part of this work. The road to the venerable structure having thus been cleared, the student may now imagine himself standing at its portal, waiting for an introduction to the interior, and a right of admission to the sacred treasures which it contains. To afford him this passport, and, if we may vary the metaphor, to place in his possession the keys by which the several caskets are to be opened, is the aim of the following pages. They unfold the ETYMOLOGY and SYNTAX of the Language.

A mere catalogue of the names of Authors who have written on Hebrew Grammar, with the titles of their works, would occupy no scanty chapter in a Bibliographic Dictionary. To promise therefore any novelty, in respect of the usual forms common to all Grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the Author ventures to affirm,

that nothing of the least apparent practical importance or utility in the volumes of *Ben Gannach*, *Jarchi*, *Aben Ezra*, *M.* and *D. Kimchi*, *Abraham de Balmes*, *Elias Levita*, *Ben Zeeb*, *&c.*, *Buxtorf*, *Glassius*, *Schultens*, *Michaëlis*, *Vater*, *Gesenius*, *&c.*, has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous, or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest; namely, that of making a knowledge of the Hebrew Language conducive to a philosophic insight into the structure and essential principles of language universally. Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians one after the other have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to repress the higher powers, I have endeavoured to re-infuse into the words the living spirit by which they were once animated; opening out the rich and productive, though comparatively few, sources, from which they are derived, still splitting and ramifying, under the various modifying causes and influences. With this view, I have sought to fix the attention, first, on the primary image, and

then on the derivative signification; and to exhibit the influence of the former on the latter, which is too often overlooked by the Translators, and lost in the idiom of a different language. "Accustom yourself," observes the well.known author of the *Aids to Reflection*, "to reflect on the words you use, hear, or read, their birth, derivation and history. For if words are not THINGS, they are LIVING POWERS, by which the things of most importance to mankind are actuated, combined and humanized."* "Horne Tooke entitled his celebrated work, *Επεα πτεροεντα Winged Words:* or language not only the *vehicle* of thought, but its wheels. The *wheels* of the intellect I admit them to be; but such as Ezekiel beheld in 'the visions of God,' as he sat amongst the captives by the river of Chebar. 'Whithersoever the spirit was to go, the wheels went, and thither was their spirit to go; *for the spirit of the living creatures was in the wheels also.*' " †

In short throughout the whole work I have designedly addressed myself to the active faculties of the intellect, rather than to the mere memory; yet not on this account neglecting, or less solicitous, to furnish the student with whatever aids may abridge his labour or tend to facilitate his progress.

The Hebrew is generally considered the most simple of all languages. If by simplicity is meant

---

* Preface p. xi. † Ibid. pp. vii. viii.

the simplicity of *sentiment* or of *style*, nothing can be more just. In the Sacred Records, you find none of those

> ——— swelling epithets thick laid
> As varnish on a harlot's cheek, the rest
> Thin sown with aught of profit or delight.—
>
> In them is *plainest* taught and easiest learnt,
> What makes a nation happy and keeps it so.
>
> *Paradise Regained.*

But when the term *simplicity* is applied, as it often is, to the words of the language, and when *simple* is opposed to *compound*, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown, in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics or abbreviations of other words; and as the latter, though not numerous, are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and, not rarely, even of the advanced scholar, These difficulties I have endeavoured to remove—

1*st.* By explaining the modificatory letters, shewing their derivations, distinct signification, and the manner in which they are either prefixed or affixed to the principal words.

2*nd.* By presenting, throughout the etymological part, the modificatory letters, in a type differing from

that of the principal words, by which means the learner may easily find out the root of each.

3rd. By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

4th. By short and appropriate exercises.—These, whilst they will in some measure break the tedium more or less inseparable from grammatical studies, may at the same time serve as a criterion by which the student may ascertain his own progress.

In treating of the different parts of speech, Orientalists generally begin with the verb. I have, however, preferred the method adopted in teaching the European languages, as that to which the student may be supposed to be already accustomed. The same consideration has influenced me in the arrangement of the different parts of the verb. Those who are in the habit of teaching the Hebrew language, know how embarrassing it is to the learner to begin to conjugate a verb from what appears to him the wrong end, namely the third person instead of the first. In this work, therefore, the verb has been placed in the order which it occupies in the grammars of modern languages. No inconvenience can possibly arise from these alterations, as the general structure of the language is so fully explained in the introductory chapter to the Etymology.

In what regards the Syntax, the Author hopes that it will be found as plain and as comprehensive as the

nature of the subject would admit. The introductory chapter to this part of the work should be read with particular attention, as it contains the principles on which most of the rules are founded.

Though it is highly advisable that the learner should at first confine his reading to the Sacred Records, yet it is desirable that he should, after having made sufficient progress, become acquainted with the uninspired writings of the Hebrews. With this view, several extracts from scarce books are given in the Appendix. A few specimens of translations from various languages have been inserted, to show the capabilities of the language.

Lastly, an Index, containing most of the words explained in this work, has been added; forming an extensive *Vocabulary* of the language, and supplying in some measure the want of a Dictionary.

On the whole, the Author hopes he may be allowed to say, that by availing himself of the labours of those who have preceded him in the same career, and by the unwearied attention which he has himself bestowed on the subject, he has been able to condense in this volume more useful and interesting information on the Hebrew Language than is to be found in any similar work of equal extent.

CONTENTS.

	PAGE.
Nature of Words and their Classification	1 to 5
Derivation	6 „ 13
Roots	14 „ 16
Conjugation	17 „ 18
Form of Words	18 „ 20
Manner of Forming Substantives from Verbs	20 „ 28
Inflection and Modification of Words	28 „ 33
Nouns and their Modifications	33 „ 35
Prefixes	35 „ 40
Affixes	41 „ 43
Gender	44 „ 47
Number	48 „ 52
Case	53
Absolute and Constructive State of Words	54 „ 58
Explanation of Tables, I. II. III. IV.	58 „ 60
Change of Vowels in the Process of Declension	60 „ 62
Immutable and Mutable Vowels	62 „ 63
Classification of Nouns	63 „ 84
Adjectives and their Variations	85 „ 87
Comparison of Adjectives	87 „ 89
Numerals	89 „ 94
Pronouns	95

	Page.
Personal Pronouns, Table IX.	96
Demonstrative Pronouns	97 to 98
Relative Pronouns	99
Interrogative Pronouns	100 „ 103
Primitive and Derivative Verbs	103 „ 104
Character and Signification of the Several Forms or Branches of the Verb, as *Kal, Niphal, &c.*	104 „ 109
Moods and Tenses	109 „ 110
Participles	114 „ 115
Paradigm of a perfect Verb, 1st Conjugation, Table X.	115
Remarks and Observations on the same	116 „ 122
Verbs whose roots contain one of the letters א ה ח ע	122 „ 128
2nd Conjugation	128 „ 130
3rd ditto	130 „ 133
4th ditto	134 „ 137
5th ditto	137 „ 142
6th ditto	142 „ 141
7th ditto	144 „ 148
The Verb הָיָה *to be*, and חָיָה *to live*	148 „ 150
8th Conjugation	150 „ 155
Tables, XI. XII. XIII. XIV.	155
Doubly Imperfect Verbs	156 „ 161
Irregular Verbs	161 „ 162
Quadriliteral and Pluriliteral Verbs	162 „ 163
Objective Pronominal Affixes	165 „ 166
Tables XV. XVI.	166
Separable and Inseparable Particles	167 „ 173
Introductory Observations on the Syntax, Nature of Prepositions and their Constituent Parts	174 „ 179
On the Several Kinds of Propositions	180 „ 186
Subordinate Members of ditto	186 „ 187
Pleonasms	188
Ellipsis	188
Syntax of the Noun and the Article	189 „ 193

	Page.
Cases	193 to 199
Number	199 „ 201
Repetition of Nouns	201 „ 202
Syntax of Adjectives	202 „ 203
——of Numerals	203 „ 208
——of Pronouns	208 „ 212
——of the Verb היה	212 „ 214
Tenses	215 „ 220
Application of the Tenses	220 „ 227
Moods	227 „ 231
Imperative Mood	231 „ 233
Subjunctive and Potential Moods	233 „ 234
Participles	234 „ 236
Concord of the Verb	236 „ 239
Government of the Verb	239 „ 241
Particles	241 „ 249
Arrangement of Words	249 „ 256

APPENDIX.

I. Folly of Idolatry	259 „ 260
II. Origin of Ditto	260 „ 261
III. Wisdom	262 „ 263
IV. Copy of a letter from the Roman Senate to the Jews	263 „ 264
V. Ditto from Jonathan the High Priest to the Spartans	265 „ 266
VI. Tales from the Talmud	267 „ 268
VII. Fables	268 „ 269
VIII. Anecdotes	269 „ 270
IX. Moral Maxims	271 „ 272
X. A Metrical Paraphase of the 8th Psalm	272 „ 274
XI. Truth	274 „ 275
XII. Hope and Fear	275 „ 276
XIII. The Contented Shepherd	276 „ 277

		PAGE.
XIV.	Rules of Life	278
XV.	The Metamorphosed Physician	279
XVI.	Philanthropy	280 to 281
XVII.	De Consolatione Philosophiæ	282 „ 283
XVIII.	God Save the King	284 „ 287
XIX.	La Tourterelle, &c.	287
XX.	Morgen-Gedanken	288 „ 292
XXI.	La Partenza	292 „ 298
XXII.	Sonetto del Marini	298 „ 299
XXIII.	Non Ebur, neque Aureum	300 „ 301
Register of Words		303 „ 313

ETYMOLOGY.

CHAPTER I.

Introductory Observations.

1. Etymology is that part of grammar which treats of the derivation of words, and of their classification and modifications in connection with their derivation.

Nature of Words and their Classification.

2. Words are articulate sounds which mankind use as signs of mental conceptions and thoughts; and language* is the denomination given to the collective number of words by which human thoughts are conveyed.

3. As the representative of thoughts, language must contain signs corresponding with the various

* In Hebrew לָשׁוֹן *tongue*, or שָׂפָה *lip*, these being the chief organs employed in the production of articulate sounds.

species of conceptions which the mind is capable of forming; and since all human beings are similarly organised, and consequently subject to similar impressions,—since they are all endowed with similar intellectual faculties, by which they are enabled not only to notice those impressions and consequent feelings, but likewise to trace them to their correspondents in nature, and thus to become acquainted at once with the phenomena of nature and of their own minds,—in short, since human thoughts differ only in degree, but not in kind, and all languages are only so many different copies taken from the same original, it follows that the words or signs of which languages are constituted must all admit of the same classification; and, consequently, that the Hebrew can have neither fewer nor more essential parts of speech than the English or any other language.

4. The most philosophical classification of words is perhaps the following:—

[*a*]—Such as indicate the *objects* of thoughts, or the *subjects* of discourse. This class comprehends the names of beings with which the mind becomes acquainted through the senses; as אוֹר *light*, רוּחַ *wind*, אֵשׁ *fire*, עֵץ *a tree*, &c., or by its own intellectual faculties, as אֵל *God*, רוּחַ *a spirit*, מַחֲשָׁבָה *thought*, *reflections*.

[*b*]—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual: as, רָדַף *to pursue*, נִרְדַּף *he* or *it was pursued*, חָשַׁב *to reflect, think*, &c. הָיָה *to be, to exist*, אָדֹם *to be red*, חָכַם *he was wise*, גָּדַל *to be great*.

[*c*]—Such as serve to qualify or to particularise either the subject or the predicate when they happen to be general terms. This class comprehends Adjectives, Adverbs and Definitives.*

[*d*]—Such as serve to indicate the relations of things; or words, in which the expression of general relations has superseded or diverted the attention of the mind from their primary particular meaning—viz., the relation of origin, dependency, cause, purpose, medium, instrumentality, similitude, junction, &c. This class comprehends Prepositions and Conjunctions.

[*e*]—Such as indicate particular affections or emotions; as, joy, sorrow, exultation, surprise, &c. †

* It will be shewn in the progress of the work, that the words included in this and in the following class are, in reality, Nouns, or Verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.

† Many grammarians will not allow Interjections to be called a part of speech, considering them as mere instinctive or mechanical ejaculations. That they are so, when uttered under the immediate impulse of passion, cannot be denied; but as they are frequently

As the student is, however, supposed to be already familiar with the usual grammatical classification, we shall retain it, and distribute the words of the Hebrew language into *Nouns*, *Adjectives*, *Pronouns*, *Verbs*, *Adverbs*, *Prepositions*, *Conjunctions*, and *Interjections*.* The introductory notices prefixed, will sufficiently enable the student to distinguish between those which are primitive and essential distinctions, and those which are secondary, and in part technical—*i. e.* belonging to the *art* rather than to the *philosophy* of grammar.

Derivation.

5. In all languages we find clusters of words allied both in sound and in signification; such, for instance, are the following English words:—*love*, *lover*, *lovely*, *loving*, *loved*, *beloved*, *loveliness*, *&c.*; *just*, *justly*, *justify*, *justifier*, *justifiable*, *justification*, *&c.*; but, in Hebrew, this has an especial claim on the student's attention: thus—

---

used in representing our own *past* emotions, or those of other persons, and as, in all such cases, they are uttered as deliberately as any other word, I think they are sufficiently entitled to be numbered amongst the parts of speech.

* The early Hebrew Grammarians reckoned only three parts of speech: 1—שֵׁם *the name*, in which they included nouns and adjectives: 2—פָּעַל *the verb:* 3—מִלָּה *the particle*, in which they included the other classes.

רֹאשׁ rōsh, *the head* the chief and principal part of the body.

רֵאשִׁית rê-shith, *chiefness, principalness, beginning.*

רִאשׁוֹן ri-shōn, *first,* in order or dignity.

מָלַךְ mā-loch, *to reign.*
מֹלֵךְ mō-lâch, *one that reigns.*
מָלַךְ mā-lach, *he reigned.*

מֶלֶךְ me-lech, *a king.*
מַלְכָּה mal-cāh, *a queen.*
מַלְכוּת mal-chūth, *a kingdom.*

עָלָה ā-lōh, *to ascend.*
עֹלֶה ōleh, *one that ascends.*
עֹלָה ō-lāh, *a burnt offering.*†
עָלָה ā-lāh, *he ascended.*
עָלֶה ā-leh, *a leaf.*
עַל al, *upon, above.*‡

עֶלְיוֹן el-yōn, *most high.*
מַעֲלֶה ma-ăleh, *an ascent, step.**
מַעְלָה ma-ălāh, *upwards.*
נַעֲלֶה na-ălāh, *exalted, raised.*
עֵלִי ēli, *a pestle.*
תְּעָלָה §th'-ă-lāh, *a conduit* or *aqueduct.*

Now it is evident, that in these and similar collections of words, there can be but one primitive, from which the rest are derived. Equally evident is it, that by knowing the sense attached to the primitive, and the manner in which it is varied,

---

* Lit. The place where, or the instruments by which, one ascends; also one that causes to ascend.

† *i. e.* What ascends upon the altar.

‡ The words עוֹל ōl, *a yoke;* עוֹלָל o-lâl, *a child;* נַעַל na-ăl, *a shoe, sandal;* מַנְעוּל man-ŭl, *a lock, bar;* מְעִיל m'ĭl, *an upper garment,* &c., owe probably their origin to the same primitive, although they are placed by lexicographers under different roots.

§ *i. e.* Through which water is made to ascend.

in order to express different objects, or different shades of meaning, together with the various modifications of which each part of speech is susceptible, the labour of learning a language is greatly abridged. Hence the importance of attaining a thorough knowledge of the primitives.

6. As the only purpose of language is to communicate thoughts and judgments (which when clothed in words are called propositions), and as every judgment must contain at least a subject and a predicate, and every proposition, a noun and an attribute*, it follows that these two species of words must have formed the very rudiments of language. But, as if both could not have been invented at the same time, it has been made a question which of the two has a right to claim the priority. Most of the Oriental grammarians have decided in favour of the Verb. Many eminent philologists, however, maintain that the first invented terms were Nouns, because the objects by which men found themselves surrounded, and on many of which their very existence depended, would naturally claim their attention first. This is indeed, in some respect true ; but it proceeds on a mistake, which we have sought to preclude in our

* Substantives are often used as predicates ; but then they are always accompanied by the verb TO BE, which is, however, seldom expressed in Hebrew, except when past or future time is indicated.

definition of language. Assuming *that words* primarily *correspond to things*, these writers have not perceived that though the things must have existed, and in most instances have been seen, prior to their modes of appearance, as moving, acting, or being acted on, yet by means of the latter only are they first brought into notice, so as to become the distinct objects of human consciousness — that is, *thoughts;* and that words *immediately* refer to our *thoughts* of the things, as images or generalised conceptions, and only by a second reflection to the things themselves. The following consideration will shew this truth in a still clearer point of view: — It will readily be granted that before names could have been assigned to objects, the objects themselves must have been known. Now, as all the knowledge we possibly can have of objects, consists in an acquaintance with their qualities, properties, or modes of existence, which indeed are so many signs by which things are manifested to the mind through the senses (for the substratum which supports the properties, as it is not an object of sensation, can only be inferred by the mind*) ; and as all these are *attributes* and not *substances*†, it follows that the mind must have a notion of the attribute, before it can form a distinct conception of the object. It follows further, that in every

* See Maimonides' הלכות יסודי התורה.

† See Mr. Coleridge's definition of the word *substance*, in his "Aids to Reflection," Aphorism XII. p. 6.

such conception, the attribute by which the object is distinguished from every other being, must form a part; and, consequently, that the class of words which grammarians denominate *nouns*, must originally have been *verbal* (somewhat like the words called participles), expressive of some property or circumstances by which the named object was characterised. And, indeed, such is still the character of the far greater portion of Hebrew nouns, even of those which designate natural objects: thus—

רָקִיעַ rāki-a, *the firmament*, lit. *the expanse*, or that which is *expanded*.

חַמָּה ḥam-māh, *the sun**, lit. *the hot one*, as being the source of heat.

חֶרֶס ḥe-res, another name of the *sun*, from its drying and burning power.

לְבָנָה l'bā-nāh, *the moon*†, lit. *the white one*, from its pale light; and from this circumstance several other substances appear to have derived their names: as—

Another name of the sun is שֶׁמֶשׁ shemesh, which is probably a compound; viz. שָׁם אֵשׁ shām âsh, *the distant fire;* and שָׁמַיִם shā-ma-yim; שָׁם מַיִם sham mayim, *the distant water*. (See Jarchi's Comment. on Gen. i, 7.)

† The moon is also called יָרֵחַ ya-râ-aḥ, from its *dilating* and increasing light: hence יֶרַח *a month*;—from which it appears that the Hebrew months were orignally *lunar*.

לִבְנָה li-b'neh (λευκη), *the white*, amongst trees (populus alba, *the white poplar*).

לְבֹנָה l'bō-nāh (λιβανος), *the white*, amongst odoriferous gums ; frankincense.

לְבָנוֹן l'bānōn (*Lebanon*), *the white mountain ;* from its whiteness, being constantly covered with snow.

לְבֵנָה l'bâ-nāh, *a brick*, from the white clay of which it is formed.

חֶלְבְּנָה ḥel-b'nāh,* *galbanum*, *a fragrant gum ;* from its cream-like colour.

חַי ḥay†, *f.* חַיָּה ḥa-yāh, *an animal*, *a living being ;* lit. *a breather*, or *a being that breathes ;* breathing being the characteristic of animated beings.

עוֹף ōf †, *a bird*, *a fowl ;* lit. *the flyer*, or that which flies.

שָׂעִיר sā-īr, *the goat ;* lit. *the hairy*, *the shaggy :* and from the same circumstance—

שְׂעוֹרָה s'ō-rāh (*hordeum*), *barley*, from the roughness of its awn.

שְׂעָרָה or סְעָרָה s'ō-rāh, *a tempest ;* & שָׂעָר sā-âr, *horror*.

---

* Most lexicographers place this word under the root חָלַב ; it is, however, probable that חָלַב itself received its denomination from its colour. Hence also the Rabbinical חֲלְבוֹן ḥălbōn (*albumen*), *the white of an egg*.

† These are real Onomatopoeia,—חַי *ḥay*, imitative of the sound heard in forcibly emitting the breath ; עוֹף *ôf*, that heard in the starting of a bird. Of the same character are the words אֵשׁ *êsh*, *fire ;* אוֹר *ôr*, *light*, *fire ;* רוּחַ *ru-ah*, *wind ;* and many others.

7. This being the case, we can easily comprehend how the same word would be frequently used both as a noun and as a verb: as a *noun*, when it was used as the *subject* of discourse; and as a verb, when it was used as the *predicate*. Thus, the word אוֹר in the following sentence is used as a substantive: as, יְהִי אוֹר *There shall be light* or *light shall be* (Gen. i. 3); but in the following phrases it is used as a verb: thus, הַבֹּקֶר אוֹר *The morning* (*was*) *light* (Gen. xliv. 3.) וְאוֹר לָכֶם *And it will be light unto you* (1 Sam. xxii. 10); אוֹרוּ עֵינָי *My eyes have become light* (1 Sam. xiv. 29); i. e. capable of perceiving by means of light. Thus also the before-mentioned word חַי hay, *a living being*, or *a being that breathes*, is used in the following phrases as a verb*: as, וְשֶׁלַח חָי *And Salah lived* (Gen. xi. 14); עוֹד יוֹסֵף בְּנִי חָי *My son Joseph liveth still* (Gen. xlv. 21);—and כָּבֵד cā-bâd, *the liver* (lit. *the heavy*, *the weighty*, being the heaviest part of the body in proportion to its bulk) signifies also *it is heavy*† (Gen. xlvii. 4); and *it was heavy* (Gen. xlvii. 13).

---

* It is likewise frequently used as an adjective: as, שׁוֹר חַי *a living ox*; כֶּלֶב חַי *a living dog*; בָּשָׂר חַי *raw flesh*; (*i. e.* in the same state as when living).

† Hence also כֹּבֶד kōbed, *weight*, *heaviness*; כְּבֵדוּת k'bâ-dūth, *difficulty*; כָּבוֹד kā-bōd, *honour*, *glory*, literally, *weigh*, (*gravitas*); and כִּבֵּד kab-bâd, *to honour*; מְכַבֵּד m'cha-bâd, *one that honours*; נִכְבָּד nich-bâd, *honourable*, *one that has become honourable*; מְכֻבָּד m'chu-bâd, *one that is honoured*; מַכְבִּיד mach-bīd, *one that causes heaviness*, *an oppressor*; מִתְכַּבֵּד mith-cab-bâd, *one that*

It is moreover frequently used as an adjective: as, מַשָּׂא כָּבֵד *a heavy burden.*

8 In all these examples, it is evident that there is no distinction whatever between the noun and the verb; but even in those where a distinction exists, it is so slight, as clearly to show the common origin of the words: thus—

דָּבַר dā-bōr, *to speak.*
דֹּבֵר dōbâr, *one that speaks, a speaker.*
דָּבַר dā-bar, *he spake,*
דָּבָר dā-bār, *a word,* or *thing.*
אָמַר ā-mōr, *to say.*
אָמַר ā-mār, *he said.*
אֹמֶר ō-mer, *a saying.*

קָרַב kā-rōb, *to be nigh, to approach.*

קָרַב kā-rab, *he* or *it came near.*
קָרֹב or קָרוֹב kā-rōb, *one that is nigh, related, a relative, kinsman.*
קֶרֶב ke-reb, *the inner part of the body, the intestines, bowels.*
קָרְבָּן kor-bān, *an offering.*
קְרָב k'rāb, *conflict, battle.*
קִרְבָה kir-bāh, *relationship, approachment.*

9. There are, indeed, many verbs which owe their derivation to nouns: as, for instance, עָפַר* *to throw dust;* עָשַׁן *to smoke,* from עָשָׁן† *smoke;* מָלַח *to salt,* from מֶלַח *salt;* there are likewise many nouns which

honours himself, pretends to be honourable; with their numerous modifications.

* From עָפָר *dust.*

† This word is probably derived from אֵשׁ *fire;* smoke being the sign of fire. מֶלַח *salt,* is probably compounded of מָה *what,* לַח

cannot be referred to verbs, as רֹאשׁ *the head;* רֶגֶל *the foot, leg;* דֶּגֶל *a standard, flag, banner, &c.;* but this does not at all invalidate the preceding arguments; as these words, though now considered as primitives, may owe their origin to verbs which had fallen into disuse*, or to such as have not reached us; for it is not to be supposed that the Hebrews had no other words than those contained in the Sacred Records. Both theory and fact lead me, therefore, to conclude that the Hebrew nouns were originally *verbalia;* and the verbs ought to be considered as the elements of speech, not on account of their priority of invention, but because they generally contain the primary signification of words.

Roots.

10. The part of the verb containing the primary signification which runs through all its branches and derivatives, is the *infinitive mood*†, or the name of the

---

moist, i. e. *that which contracts moisture*, and רֶגֶל and דֶּגֶל are probably derived from one of the several roots which signify to explore, remove, reveal, &c. This is, however, mere conjecture; and indeed we are too far removed from the infancy of language to speak decisively on the origin of words.

* See S. de Sacy's remarks (*Grammaire Arabe*, § 231), on the word لَمِيد, whose root لمر does not occur in Arabic, though it is very frequently used in Hebrw.

† Many Grammarians consider the third person masculine past tense, as the *root;* thus, הָלַךְ *he went,* שָׁמַר *he kept.* But as the

action. It is called by some Hebrew grammarians מָקוֹר mā-kōr, *the fountain*; by others, שֹׁרֶשׁ shō-resh, *the root*, radix. It consists generally of the three

---

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those grammarians who regard the infinitive as the root. Thus the פתח דברי (a grammatical work, generally attributed to D. Kimchi) יש דבור אחד שהוא שרש לכל אלה החלקים ונקרא מקור לפי שהוא התחלת הדבור ושרש ההגיון וממנו יוצאות כל הפעולות הנזכרות, והיא המחשבה לעשות בשיאמר האדם הנני חושב לבנות בית זה, טרם המעשה באה המחשבה לעשות, ועל זה נקרא מקור:

"There is one word which is the root to all these parts (*i. e.* the past, present, and future tenses, &c.); it is called *mākōr*, the fountain, because it is the principle of speech, and the root of contemplation. From it proceed all the before-mentioned parts of the verb. It is the thought to do a thing. Thus, when a man says, 'Behold, I intend to build this house,' — the thought *to build* must precede the deed; and on this account it is called מקור *the fountain*."

Thus, likewise, *Abraham de Balmis*, in מקנה אברם (Peculium Abræ.) המקור שרש כל פעולה וכו׳ ועל כן כאשר ישאלך מי שירצה איזה שרש למדתי לא תאמר לָמַד כי אם לָמֹד עין הפעל בחולם:

"The infinitive mood is the root of every action, &c. And therefore, should any one ask you what is the root of למדתי lā-mad-tī (*I did learn*), do not answer לָמַד lā-mad (*he did learn*), but לָמֹד lā-mōd (*to learn*)."

The infinitive must not be confounded with the abstract noun, which is likewise the name of the action: as, אָהַב *to love*, אַהֲבָה *love*; שָׂנֵא *to hate*, שִׂנְאָה *hatred*. They are nearly allied in their signification, and are, therefore, often substituted for one another. The difference between them will be explained in the Syntax.

consonants, forming either monosyllables (when the middle letter happens to be ו or י): as, בּוֹא bō, *to come to enter;* בִּין bīn, *to understand, perceive;* גּוּר* gūr, *to sojourn:* or dissyllables, as הָלַךְ hā-lōch, *to walk;* שָׁמַר shā-mōr, *to keep, to guard;* בָּלַע† *to swallow.*

11. The three consonants of which the primitive is composed, are called *radicals;* whereas those which are added for the purpose of diversification, are termed *serviles.*‡ To distinguish the radicals from each other, we shall call them the 1st, 2nd, and 3rd

---

* Many of the ancient grammarians very justly considered these and similar roots as שְׁנָיִים *bi-literals*, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted: as גּוּר *to sojourn*, גָּר *he sojourned*, גֵּר *a sojourner*, *&c.* See Aben Ezra in צַחוּת and מֹאזְנַיִם; and Abraham de Balmis in *Peculium Abræ,—De Partitione Verborum.*

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as פִּתְגָם *an order, edict;* or compounded, as בְּלִיַּעַל *wicked worthless*, from בְּלִי *without*, and יַעַל *merit, utility;* עַבְטִים *thick mud*, from עָב *thick*, and טִיט *mud* or *clay.*

That many of the tri-literals are, most probably, likewise compounds, appears from several words cited in the preceding notes; numerous other examples of the same kind may be seen in "Vindiciæ Hebraicæ," pp. 42—46.

‡ The serviles consist of the following exclusively:—א ב ה ו י כ ל מ נ ש ת while no letter of the alphabet is excluded from the formation of the *radicals*. We shall distinguish the serviles in most cases by open letter, thus, 𝔹 𝔸, &c.

letters of the root. Thus, פ is the first, ע is the second, and ל the third letter of the root פָּעַל pā-ol, *to act;* ש the first, ב the second, and ר the third letter of the root שָׁבַר shā-bor, *to break.*

Conjugations.

12. Primitives may consist of any three letters of the alphabet, but they receive different names, according to the particular consonants of which they are constituted, and form different conjugations.

13. Such as have neither of the following letters—י, נ, א, for their *first* radical, nor ו or י for the *second*, nor א or ה for the third radical, and in which the second and third are not the same letter, are called שְׁלֵמִים *perfect*, because in the various changes which the primitive undergoes, the three consonants remain unaltered: as, זָכַר *to remember;* זָכַרְתִּי *I remembered;* זִכָּרוֹן *a remembrance.*

These verbs form the first conjugation.

14. Such as have נ for their first radical, are denominated חֲסֵרִים *defectives;* because the נ is dropped in many of the derivatives; as, נָתַן *to give;* אֶתֵּן (instead of אֶנְתֵּן) *I will give;* מַתָּנָה (instead of מַנְתָּנָה) *a gift.*

These form the second conjugation.

15. Such as have א or י for the first radical: as, אָכַל *to eat*, יָדַע *to know**; א for the third, as מָצָא *to find*; ה for the third, as פָּדָה *to redeem*; ו or י for the second letter, as קוּם *to rise*, בִּין *to understand*, are called נָחִים *quiescents*, because these letters are either *mute* or changed into other letters.

These form the third, fourth, fifth, sixth, and seventh Conjugation.

16. Such as have their second and third radicals the same, as מָדַד *to measure*, are called כְּפוּלִים *double*; the middle letter being frequently dropped in the derivatives: as, אֲמֹד (instead of אֲמְדֹד) *I will measure*, לָמֹד (instead of לִמְדֹד) *in order to measure*; מִדָּה (instead of מִדְדָה) *a measure*.

These form the eighth Conjugation.

Form of Words.

17. The consonants, together with their appropriate vowel-points, constitute what is denominated the *form* of the primitive.; and any alteration made in it, either by the omission or mutation of any of its letters or vowel-points, or by the addition of one or more letters, will necessarily produce a different *form*, indicative of a variation in the signification; as may be seen from the following examples:—

---

* The י is often dropped, as אֵדַע (instead אֵידַע) *I will know*.

Thus, from the infinitive שָׁבֹר shā-bōr, *to break*, (used both as a noun and as a verb), are derived—

1st. The participle active and passive—

שֹׁבֵר shō-bâr, *one that breaks.*
שָׁבוּר shābūr, *broken.*

Used as nouns and verbs, and forming, with the personal pronouns, the present tense: as אֲנִי שֹׁבֵר *I break*

2nd. The third person preterite, as—

שָׁבַר shā-bar, *he broke.*

From this, the rest of the tense is formed, by *post-fixing* fragments of the pronouns: as, שָׁבַרְתִּי *I broke*, שָׁבַרְתָּ *thou brokest.*

3rd. The imperative, as—

שְׁבֹר sh'bōr, *break thou*, m.

From which is formed the future tense, by *prefixing* fragments of the pronouns: as, אֶשְׁבֹּר *I will break*, תִּשְׁבֹּר *thou shalt break.*

4th. Nouns used in this sense only: as, שֶׁבֶר she-ber, *a break, breach, injury;* שִׁבְרוֹן shib-bā-rōn, *a break, calamity, destruction;* מִשְׁבָּר mish-bār, *a breaker, wave, billow.*

5th. Other infinitives, which in their turn give birth to nouns, participles, and other parts of the derivative verbs.

18. To understand this thoroughly, the student must bear in mind, that every attribute expressive of transitive action may be considered under various points of view:—

1st. As expressive of simple action:—
אָכַל to eat, אָכַל he did eat.

2nd. As expressive of simple passion:—
הֵאָכֵל to be eaten, נֶאֱכַל he was eaten.

3rd. As expressive of intense action:—
אַכֵּל to devour, consume, אִכֵּל he consumed, devoured.

4th. As expressive of intense passion:—
אֻכַּל to be devoured, consumed, אֻכַּל he was consumed, &c.

5th. As causing another to act:—
הַאֲכִיל to cause to eat, *i. e.* to feed, הַאֲכִיל he fed, &c.

6th. As being made to perform an action:—
הָאְכַל to be caused to eat, to be fed הָאְכַל he was fed.

7th. Reflex action, or such as is performed by the agent on himself:—
הִתְאַכֵּל to consume, devour one's self, הִתְאַכֵּל he consumed himself.

The first of these divisions may be called the *primitive*, the other six, *derivative* verbs. Their *technical* names are: 1st, Pa-ăl; 2nd, Niphăl; 3rd, Piêl; 4th, Pū-ăl; 5th, Hiph-ĭl; 6th, Hoph-ăl; 7th, Hith-pa-ăl.

Manner of forming Substantives from Verbs.

19. Substantives are formed from verbs in various ways:—

1st. By changing the vowel-points of the root: as, מֶלֶךְ *a king*, from מָלַךְ *to reign*; אֹכֶל *food, victuals*, from אָכַל *to eat*.

2nd. By dropping one of the radicals: as, גַּן *a garden*, from גָּנַן *to shelter;* גֵּר *a stranger*, from גּוּר *to sojourn.*

3rd. By adding one or more of the following letters י, ת, נ, מ, א, ה*, to the root: as, מַאֲכָל *food, provision* (lit. what is eatable or eaten); מַאֲכֶלֶת *a knife* (lit. an instrument used in eating), from אָכַל; מִקְנֶה *cattle*† (lit. what is purchased, or the medium of purchasing); קָצִיר *harvest*, or *a reaper*, from קָצַר *to reap, cut down.*

4th. By the three preceding methods combined: as, מַתָּנָה *a gift*, from נָתַן *to give;* מִטָּה *a bed*, מַטֶּה *a staff, tribe*, from נָטָה *to stretch out, incline;* תַּכְלִית *the end, completion*, from כָּלָה *to finish, complete.*

---

* These letters may be called the *Formative Letters.*—They are either prefixed, affixed, or inserted in the middle of words, by which a great variety of forms are produced.

† This word, derived from קָנָה *to possess, to purchase, to obtain*, favours the supposition that cattle were in the early ages regarded as the chief measure of value, the same as money in our days. This appears to have been the case during the Trojan war, as is evident from the Iliad, B. VI.—

> "For Diomed's brass arms, of mean device,
> For which *nine oxen* paid (a vulgar price),
> He gave his own of gold divinely wrought,
> A hundred beeves the shining purchase bought."

And though silver had already in the time of Abraham become the chief standard of value, yet cattle were equally used as the medium of exchange, even in subsequent times, as appears from Genesis xxxviii. 17, and xxxiii. 19: קְשִׂיטָה being rendered by most of the ancient translators, *lamb.* Thus Sept. αμνων· Onkelos חוּרְפָּן, Vul. *agnis.*

מִשְׁקָל (mish-kal), WEIGHT OR COMMON MEASURE OF WORDS.

20. To be able to refer words to their roots, and to ascertain the difference between them and their derivatives, a model, pattern, or common measure, with which words in general may be compared, is necessary.

For this purpose, the ancient grammarians selected the word פָּעַל*, and borrowed from it and its derivatives their grammatical terms.

21. Imagining that the essence of the verb consists in action, and the word פָּעַל signifying *to act*, they employed this word to denote the *verb* in general, whether active, passive, or neuter.

22. Considering the 3rd person. sing. *m.* preterite,

---

* The middle letter of פעל being one of the gutturals, which are subject to peculiar laws of punctuation, has induced several modern grammarians to substitute the verb פָּקַד or קָטַל for it. I have, however, retained it, as it is used by all the ancient grammarians; and even the moderns have adopted it, as far as relates to the technical terms *Niphal*, *Piel*, *Pual*, &c. And, indeed, it matters not what word we take as a *common measure*, provided the difference between the *gutturals* and *non-gutturals* be pointed out; which ought to be done in either case.

as the root of the primitive verb; and the same person of the derivative verbs as the principal words from which their respective tenses, moods, &c. are formed; and these words being, in the verb under consideration, as follows—

1st, פָּעַל Pā-âl, *he acted*,
2nd, נִפְעַל Niph-âl, *he was acted upon*,
3rd, פִּעֵל Piêl*, *he acted with intensity, &c.*
4th, פֻּעַל Pu-âl, *he was acted upon with intensity*,
5th, הִפְעִיל Hiph-îl, *he caused another to act*,
6th, הָפְעַל Hoph-âl, *he was caused by another to act*,
7th, הִתְפַּעֵל Hith-pā-âl, *he acted upon himself*,—

they adopted them as technical terms, to indicate the principal branches of the verb in general.

And this is indeed the process of the human mind when it begins to reflect. An impressive, single instance is taken, or rather obtrudes itself on the recollection: it is then discovered that the properties or attributes noticed in this instance, are common characters in a large number of instances: and thus, the individual impression is raised into a general or generic conception; and the word by which it was named, becomes a general term: and general terms applied to the purposes of classification, in the aid or ordonnance of the memory, are technical terms; without which no art nor science can be taught.

---

* When the second radical is a non-guttural, it receives *Dagesh* (see Part I. 32: as, קִדֵּשׁ *he sanctified*; שִׁבֵּר *he was shattered*; הִתְקַדֵּשׁ *he sanctified himself*.

Thus they denominated all verbs denoting simple actions, *Pa-al* or קַל *kal* (i. e. *light, simple*), because, the root is here found in its simplest form; whereas, the other branches have either an additional letter, or a dagesh in the second letter of the root. Those that denote simple passion, or the passive voice, they called נִפְעַל *Niphal;* those that denote intense action, they termed פִּעֵל *Pi-el;* and so on with the rest.

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root פָּעַל consists of פ *Pe*, ע *Ain*, and ל *Lamed*, they denominated the first letter of every root, פ *Pe;* the second ע *Ain;* and the third ל *Lamed.*

Thus they called the שׁ of שָׁבַר, *Pe;* the בּ *Ain;* and the רּ, *Lamed.*

Thus they likewise denominated all verbs having נ for the first radical, as—

נָגַשׁ to approach; נָפַל to fall; (2nd conjugation*)..... פ״נ

Those that have א for the first radical, as—

אָכַל to eat; אָמַר to say; (3rd conjugation) ..... פ״א

Those that have י for the first radical, as—

יָשַׁב to sit; יָדַע to know; (4th conjugation) ..... פ״י

---

* The first conjugation, as we have already observed (p. 17), they called שְׁלֵמִים; and the 8th, פְּעוּלִים.

Those having ו for the second radical, as—

גּוּר to sojourn; שׁוּב to return; (5th conjugation)..... עָז

Those having א for the third radical, as—

מָצָא to find; קָרָא to call; (6th conjugation)..... לֹא

Those having ה for the third radical, as—

קָנָה to obtain; רָאָה to see; (7th conjugation)..... לֹה

And by this means, they readily distinguished the different conjugations from each other, and ascertained the peculiarities belonging to each.

24. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning.

Thus, by knowing that פָּעַל is the 3rd person masculine preterite of all active transitive verbs, פּוֹעֵל the active participle, and פָּעוּל the passive participle, we may be certain that פָּקַד, לָמַד, שָׁבַר, are the 3rd person *m.* pret.; that פּוֹקֵד, לוֹמֵד, שׁוֹבֵר, are participles active; and פָּקוּד, לָמוּד, שָׁבוּר, are passive participles. Thus, also, by knowing that the form, which the 3rd person *m.* preterite of intransitive verbs assumes, is mostly פָּעֵל, we may, without hesitation, say that זָקֵן, יָבֵשׁ, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

25. In the same manner the form of nouns and adjectives may be ascertained by comparing them with a similar form deduced from פָּעַל; and by knowing the grammatical changes of which the *form* is

susceptible, we may at once know the changes which most words, having a similar *form* must undergo in the process of declension.

Thus, all words consisting of three radicals (of the 1st conjugation, p. 17), having (ַ) for their first and second vowel-points: as, דָּבָר *a word*, חָכָם *a wise man*, זָהָב *gold*, &c. are said to be of מִשְׁקַל (the form) פָּעַל.

Those that have (ַ) for the first, and (ְ) for the second: as, חָצֵר *a court*, זָקֵן *an old man*, are of the form פָּעַל.

Those that have (ַ) for the first, and (ִ) for the second vowel-points: as, פָּקִיד *an overseer*, קָצִיר *harvest*, are of the form פָּעִיל.

Those that have (ַ) for the first, and (וֹ) or (וּ) for the second vowel-points: as, אָדוֹן *a lord*, גָּדוֹל *great*, בָּרוּךְ *blessed*, עָצוּם *mighty*, are of the forms פָּעוֹל and פָּעוּל.

All words of the above forms have their accent on the last syllable.

Those that have ֲ for the first, and (ֲ) or (-) for the second vowel-point: as, אֹזֶן *an ear*, שֹׁחַד *a bribe*, are of the form פֹּעַל.

Those that have (ֲ) or (-) for their first and second vowel-points: as, מֶלֶךְ *a king*, אֶרֶץ *land*, נַעַר* *a boy*, רֶגַע *an instant*; or (ְ) for the first, and (ֲ) for the

* The vowel-point (-) in this and similar words, is substituted for (ֲ), on account of the guttural letter.

second vowel-points: as, סֵפֶר *a book*, &c. are of the form פֶּעֶל and פֶּעֶל*.

Words of the last-mentioned forms have their accent on the penultimate.

מִשְׁפָּט *judgment*, from שָׁפַט *to judge*, is of the form מִפְעָל; מ being the formative letter.

מַמְלָכָה *a kingdom*, from מָלַךְ *to reign*, is of the form מַפְעָלָה; מ and ה being the formative letters.

מַטָּע *a plant* (from נָטַע), מַדָּע *knowledge* (from יָדַע (*to know*), are of the form מַפְעַל†; מ being the formative letter, and נ in the first, and י in the second word being dropped.

מַתָּנָה *a gift* (from נָתַן *to give*), is of the form מַפְעָלָה†; נ the first radical being dropped, and מ and ה being the formative letters.

גֵּר *a stranger* (from גּוּר *to sojourn*), is of the form פֵּל, the second radical being omitted.

בֵּן *a son*, from בָּנָה, is of the form פֵּעַ, the third radical being dropped.

צֵל *a shadow*, from צָלַל, is of the form פֵּל; the first of the double-letters being dropped.

מְגִלָּה *a roll, volume*, from גָּלַל, is said to be of the form מְפִלָּה; מ and ה being the formative letters, and the second radical omitted.

---

* These forms are, by some grammarians, called Segolates.

† The second radical of this and the following form receive Dagesh, to show the absence of the first radical. If we take the verb פָּקַד as the *common measure*, these two forms will be מִפְקָד & מִפְקֶדֶת.

The preceding examples, it is hoped, will be deemed sufficient to give the learner a general conception of the formation of nouns, which is all that is aimed at in this chapter. Further information on this intricate subject will be found in Chapter III.

Inflection and Modification of Words.

26. Whoever considers the rapidity of thoughts, will allow that even the most concise language is but a slow instrument for the purpose of communicating them. Attempts have, therefore, been made in all languages, especially in those of ancient date, to shorten the process, by expressing all such general notions as are applicable to whole classes of words—as, for instance, the gender, number, and case of nouns, the moods, tenses, &c. of verbs—by inflections (probably taken from some already existing word), instead of doing it by entire words. The Hebrew is particularly remarkable in this respect; for it not only expresses the before-mentioned grammatical accidents by inflections, but also such words as occur most frequently in discourse; as, for instance, the article, *the;* the conjunction, *and;* the relative, *who, which, that;* the possessive pronoun, *my, thy, his,* &c.; and both the *nominative* and *objective,* when they happen to be pronouns. By this means, whole phrases may be expressed in single words: as, יֶאֱהָבֵנִי *he will love me,* וְיֶאֱהָבֵךְ *and he will love thee;* הוֹצֵאתִיךָ *I have caused thee to go forth,* &c.

27. The manner in which this is effected, is no less ingenious than remarkable, and shows, most clearly, that language is neither the result of accident, nor of capricious compact, but the product of mind—of mind fully aware of the object in view, and endeavouring to effect it in the simplest way possible. But before we proceed, it is necessary for the student to know the personal pronouns. These are—

Sing.	*Plur.*
אֲנִי* or אָנֹכִי . . I	אָנוּ or אֲנַחְנוּ §
אַתָּה† *m.*	אַתֶּם *m.*
אַתְּ *f.* . . . . thou	אַתֶּן *f.* . . . . you
הוּא‡ . . . . . he	הֵם or הֵמָּה . . . they, *m.*
הִיא . . . . . she	הֵן or הֵנָּה . . . . they, *f.*

---

* This word is considered as a primitive. It is, however, probably derived from אָנָה, or rather עָנָה *to exclaim*, or *to commence a discourse* (א and ע being mutable letters). See Cant. ii. 10; Job iii. 2. It means, literally, *the exclaimer* or *speaker*.

† אַתָּה is evidently derived from אני. The dagesh in ת indicates the absence of נ, which is still preserved in some of the dialects: as, אַנְתְּ, אנת, انت. The ת is, perhaps, a contraction of אֵת (sign of the objective). The same observation is applicable to the words אַתְּ, אַתֶּם, אַתֶּן, instead of אַנְתְּ אַנְתֶּם אַנְתֶּן.

‡ הוּא is probably derived from the verb הָיָה *to be*, הָוֶה *one that is* (written sometimes with א), and means, literally, *a being*. It is frequently used instead of the substantive verb.

§ This appears to be the plural of אָנֹכִי, although written with ח.

28. Now, instead of expressing the pronouns by separate words, fragments of the personal pronouns are subjoined to the nouns, and amalgamated with them.

Thus, יָד *a hand* יָדִי* *my hand* (lit. *hand I*, or belonging to the speaker); יָדְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); יָדוֹ *his hand*, יָדְכֶם † *your hand*, יָדֵינוּ *our hands*, וְיָדֵנוּ ‡ *and our hands*, &c.

Thus also דָּבָר *a word*, דְּבָרִי *my word*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרָהּ *her word*, דְּבָרֵנוּ *our word*, דִּבְרֵיהֶם &c. See Declension of Nouns, Tab. II.

29. *Obs.* 1.—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place: and hence, in order to accelerate the pronunciation, a change in the vowel-points becomes necessary. Thus, in דָּבָר the accent is upon the syllable בָּר; but in דְּבָרִי it is placed upon רִי; the first vowel-point (ָ) is therefore changed into (ְ); and in דִּבְרֵיהֶם

---

* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֲנִי *I*; ו, from הוּא (still more evident in the word פִּיהוּ *his mouth*, i. e. פִּי *mouth*, הוּא *he*; שָׂדֵהוּ *his field*, i. e. שָׂדֶה *field*, הוּא *he*); נוּ, from אֲנוּ *we*.

† ךָ and כֶם. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אָנֹכִי had originally a form for the second person sing. and plur.: as, אכה or אנכה *thou* אכם or אנכם *you*, from which these fragments were taken.

‡ This letter (ו), used for the conjunction *and*, is evidently a fragment of the noun וָו *a hook, a thing that joins*.

where the accent is removed still further, being placed upon הֶם, a still greater contraction of the vowel-points takes place*.

30. *Obs.* 2.—Vowel-points which are thus liable to be changed are called *mutable*. There are, however, many which, as they constitute the characteristic distinction of the words in which they are found, can, on that account, not be changed into any other, and are retained notwithstanding the removal of the accent. They are, for this reason, called *immutable*. Such, for instance, is the וֹ in שׁוֹמֵר *a keeper, guard,* it being the characteristic of the active participle. Such also, are the short vowels followed by dagesh, indicative of their being derived from the derivative verb פִּעֵל (פִּקֵּד): as, מַלָּח *a mariner,* סֻלָּם *a ladder;* or from roots whose 2nd and 3rd radicals are the same; תְּהִלָּה *praise,* תְּפִלָּה *prayer,* &c. &c.

31. The definite article is expressed by the prefix הַ†, as הַיָּד *the hand,* and all the cases (except the genitive), are expressed by single letters taken from prepositions: as, לְיָד *to a hand* (ל being taken from אֶל *to*); מִיָּד *from a hand* (מ being taken from מִן *from*); בְּיָד *with* or *in a hand,* מִיָּדֵינוּ *from our hands,* &c., &c.

32. In the same simple manner are the persons and tenses of the verb indicated. The *past,* by *post-*

* Similar contractions, as Gesenius justly remarks, are found in other languages: as, Πατηρμου, for Πατηρ ἐμου; *ecca* and *eccum* for *ecce ea* and *ecce eum.*

† This fragment (ה) is probably derived from הֵא *there is,* or הֵן *behold.* Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

fixing fragments of the pronouns to the verb; and the *future*, by *prefixing* them. Let us take, for instance, the three principal parts of the primitive verb פָּקַד:—

Infinitive .....פָּקֹד *to visit.*
Imperative .....פְּקֹד *visit thou*, m.
3rd person *m.* past ..פָּקַד *he visited.*

Now, subjoining to the last תְּ (from אַתָּה *thou*), we have פָּקַדְתְּ *visited thou*, i.e. *thou hast visited;* נוּ (from אָנוּ *we*), we have פָּקַדְנוּ *visited we*, i.e. *we have visited;* תֶּם (from אַתֶּם *ye*), and we have פְּקַדְתֶּם *visited ye*, i.e. *ye have visited;* denoting the past time by the position of the root.

33. Thus, also, by prefixing א (from אֲנִי I) to פָּקַד, we have אֶפְקֹד *I-will-visit;* ת (from אַתָּה *thou*), we have תִּפְקֹד *thou-shalt-visit*, &c. &c.; indicating by the prefixes, not only the person, but likewise (by their position), that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated: as, אֶפְקְדֶהוּ *I-will-visit-him*, פְּקַדְתִּיהוּ *I-have-visited-him*, פְּקַדְתִּיךָ *I-have-visited-thee*, וַיִּפְקְדֵנִי *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its words keep pace almost with the thoughts which they represent.

Having thus given a general outline of the structure of the language, we shall proceed to treat, in the following chapters, of each part of speech separately.

CHAPTER II.

NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives: as, אִישׁ *a man*, בֵּן *son*.

II.—Proper names: as, יִשְׂרָאֵל *Israel*, אֲרָם *Aram*, יְרוּשָׁלַיִם *Jerusalem*,

35. Proper names are the names of particular individuals, thus distinguished from others of the same kind. Common names are, on the contrary, the names of *genera* and *species;* and, unless they are accompanied by some restrictive sign or word, denote either the whole species or kind: as, אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְהוָה *Lord! thou helpest* man *and* beast (Psalm xxxvi. 6),—or any one of the kind: as, מַכֵּה אָדָם יוּמָת "*He that killeth* a man (*i. e.* any man) *shall be put to death*" (Levit. xxiv. 21). As the Hebrew has no indefinite article, the context alone can show in which of the two senses the noun is to be understood.

36. The restrictive words, by which appellatives are made to express particular individuals, are called *definitives*. Such are, the article *the;* the demonstrative pronouns, *this, that,* &c.; the pronominal adjectives, *my, thy,* &c. The restriction is, however,

more frequently effected by the annexation of another noun, which serves to define that which precedes it: as, בֵּן *son*, בֶּן־מֶלֶךְ *son of a king*, בֶּן־הַמֶּלֶךְ *son of the king*, or *the son of the king*; בֶּן־יִשְׂרָאֵל *Israel's son*, or *the son of Israel*.

37. Nouns are frequently varied or altered, in order to express the different modifications of which they are susceptible. This is done in various ways:—

I.—By altering one or more of the vowel-points: as, בֵּן *son*, בֶּן *son of*, בֶּן־אַבְרָהָם *Abraham's son*, דְּבָר *word*, דְּבַר *word of*, דְּבַר־הַמֶּלֶךְ *the word of the king*.

II.—By adding one or more letters either at the beginning or at the end of the words: as, הַדָּבָר *the word*, וְהַדָּבָר *and the word*, דְּבָרִי *my word*, דִּבְרֵיכֶם *your words*.

38. Letters added at the beginning of words are denominated *Prefixes*; those that are added at the end, are termed *Affixes*.

The Prefixes leave the accent of the words unaltered, and therefore produce no alteration in the vowel-points; but the affixes draw the accent from its original place toward the termination, and therefore produce, generally, a change in the vowel-points. See the preceding examples, and Art. 29.

39. Every word thus varied by additional letters, may in some measure be considered as a compound; and as every compound is best understood by know-

ing its constituent parts, we think it most advisable to explain the prefixes and affixes before we treat of the general properties of nouns.

Prefixes.

40. The following are the prefixes of Nouns:—

הַ—with dagesh in the following letter: as הַנָּהָר, הָ or הֶ without dagesh: as, הָאוֹר, express the definite article *the;* for which reason, this letter (ה) is called the *definite* ה.

Obs. הַ is used before nouns beginning with any letter capable of receiving Dagesh: as, נָהָר *a river,* הַנָּהָר* *the river.*

הָ is used before nouns beginning with either of the letters א, ה, ע, ר†: as, אוֹר *light,* הָאוֹר *the light;* הָר *a mountain,* הָהָר *the mountain;* עֶבֶד *a servant,* הָעֶבֶד *the servant;* רֹאשׁ *head,* הָרֹאשׁ *the head.*

הֶ is used mostly before nouns (not being monosyllables) beginning with ע, ח, or ה, having long unaccented (ֵ)

---

* The effect of dagesh after a vowel, is to double the letter in which it is placed.—(See Part I. p. 36) this word must, therefore, be pronounced *han-nā-ha'r.* The dagesh is, however, sometimes omitted: as, הַיְאוֹר *the river,* הַיְלָדִים *the children.*

† As the Gutturals א, ה, ח, ע, ר, cannot easily be pronounced double, the Dagesh would be useless in them; it is, therefore, compensated by changing (-) into (ַ) or (ָ). Before ח, however, the original vowel (-) is mostly retained: as, הַחֹשֶׁךְ *the darkness.* Sometimes also, before ה: as, הַהֶבֶל *the vanity.* We also find הַחַי *the living,* and הָחַי and הָחָי. These deviations are, however, too unimportant to be longer dwelt upon.

for their first vowel: as, עָנָן *a cloud*, הֶעָנָן *the cloud;* הֶחָלָב *the milk;* הֶהָרִים *the mountains.**

הַ or הַ—without dagesh† in the following letter, indicates interrogation: thus, שֹׁמֵר *a keeper*, הַשֹּׁמֵר *the keeper*, הַשֹּׁמֵר *the keeper?* — הַשֹּׁמֵר אָחִי אָנֹכִי *the keeper of my brother (am) I?* i. e. *Am I the keeper of my brother?* (Gen. iv. 9.)

Obs.—This is called the interrogative ה. It is used before any word in a state of interrogation: as, לֹא *not*, הֲלֹא *is it not?* יֵשׁ *there is*, הֲיֵשׁ *is there?* Before the gutturals it takes, mostly, (-); as, אַתָּה *thou*, הַאַתָּה בְּנִי *art thou my son?* הָעֵת *is it time?* Likewise before words beginning with any letter having Sh'va; thus, בְּרָכָה *a blessing*, הַבְּרָכָה *the blessing*, הַבְּרָכָה *a blessing?*‡

---

* Before participles, ה is often used as a relative pronoun: thus, הַמְלַמֵּד *the teacher*, or *who teaches;* הַהוֹלֵךְ *who* or *which goes?*

† In a few instances we find Dagesh after the interrogative הַ: as, הַשְּׁמֵנָה *whether fat?* (Num. xiii.) הַבְּמַחֲנִים *whether in camps?* (ibid.) We likewise find הֶחָזָק *whether strong?* (ibid) ; but in these cases, the context easily shows that they are interrogatives. In הַדְּרָכַי *whether my ways?* הֵיִיטַב *will it be well?* (cited by some grammarians), it is equally evident that the ה is interrogative; as the definite ה is seldom found before nouns having the pronominal affixes, or before verbs in the past or future tense.

‡ The reason of this change is, lest two initial Sh'vas should come together — thus, הַבְּרָכָה, which is contrary to the genius of the language.

וְ *and* (from וָו *a hook plug*), is used to express junction, and connection in general: as, זֶרַע וְקָצִיר וְקֹר וְחֹם וְקַיִץ וְחֹרֶף וְיוֹם וָלָיְלָה *Seed-time* and *harvest*, and-*cold*, and-*heat*, and-*summer*, and-*winter*, and-*day*, and-*night* (Gen. viii. 22). And with the definite article, וְהַ *and the:* as, לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד *Thine, O Lord,* [*is*] the-*greatness*, and-the *strength*, and-the-*glory*, and-the-*victory*, and-the-*majesty* (1 Chron. xxix. 2).

בְּ *in, with* (probably from בּוֹא *to enter, to come in*), is used to express the relations denoted by the ablative case, or by the prepositions, *in, with on, among, at,* &c.: as, בְּאֶרֶץ in-*a-land*, בְּאֶבֶן with-*a-stone*, בְּהָר on-*a-mountain*, בְּיִשְׂרָאֵל amongst-*Israel*, בְּדָבָר in, on, or with *a word or thing.*

כְּ *as* (probably from כֹּה *thus, in this manner*; or from (כָּךְ) כָּכָה, *so, thus,*) is used to express comparison and proportion generally, and answers to the words *as, so, according to, about, almost,* &c : as, כְּאֶרֶץ as-*a-land*, כְּעֶבֶד as-*a-servant*, כְּאֵיפָה about-*an-ephah*, כְּדָבָר as-*a-word.*

לְ *to, for* (from אֶל *to,*) is used to express the relations of tendency and purpose, denoted by the dative case, or by the words *to, for, in order,* &c.: as, לְאֶרֶץ to-*a-land*, לְדָבָר to *or* for-*a-thing.*

Obs. 1.—To express the relations denoted by the letters לְ, כְּ, בְּ, definitely, either ה is annexed, as בַּהַדָּבָר in-the-*word,*

בַּהַדָּבָר as-*the-word*; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, בַּדָּבָר in-the-*word*, כַּדָּבָר as-the-*word*, לַדָּבָר to-the *word**.

2.—When ה occurs before these prefixes, it indicates interrogation: thus, לְהַבֵּן to-the-*son* הַלַּבֵּן if-to-the-*son* ?

---

* the prefixes ל, כ, ב, ו, are frequently added to other words: as, גָּדוֹל וְקָטֹן *great* and-*small*, אֲנִי וְהוּא *I* and-*he*, אָכַל וְשָׁתָה *he-eat* and-*drank*, לֶאֱכֹל וְלִשְׁתּוֹת *to-eat* and-*to-drink*, &c. Their proper points are (:)—thus, לְ, כְּ, בְּ, וְ. The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules:—

I. וְ is changed into וּ (pronounced אוּ) before words beginning with either of the labials פ, מ, ו, ב, ; or before words beginning with any letter having Sh'va: as, וּבֶגֶד and-*a-garment*, וּדְבַשׁ and-*honey*.

II. It is changed into וָ before words having a distinctive accent on the first letter: as, לֶחֶם וָיָיִן *bread* and-*wine*.

III. Before words beginning with Sh'va, the letters ל, כ, ב, receive (־ִ): as, בְּדָבָר in-the-*word*-of כְּדָבָר as-the-*word*-of, לְדָבָר to-the-*word*-of. Before the gutturals, definitely, or in pause, they follow the same rule as the definite ה. (Art. 40).

IV. Before words beginning with י, the letters ל, כ, ב, ו, receive (־ִ, י becoming quiescent: as, יְהִי he-shall-*be*, וַיְהִי and-he-shall-*be*, יְמֵי *days*-of, בִּימֵי in-the-*days*-of, כִּימֵי as-the-*days*-of.

V. Before the semi-vowels (־ֱ) (־ֲ) (־ֳ), they receive the corresponding short vowel: as, אֱמֶת *truth*, וֶאֱמֶת and-*truth*, בֶּאֱמֶת in-*truth*, &c.: חֲצִי *half*, וַחֲצִי, בַּחֲצִי, כַּחֲצִי, לַחֲצִי, וַאֲנִי

VI. Before אֱלֹהִים *God*, they take (־ֶ); א becoming quiescent: thus, לֵאלֹהִים, וֵאלֹהִים, &c.

מִ or מִ*, from מִן *from* is used to express the relation of *origin*, *cause:* as, מִגּוֹי from-*a-nation*, מִדָּבָר from-*a-thing*, מִדַּבֵּר from-*speaking*, מֵאִישׁ from or out-of-*a-man*, &c.; and with the definite article, מֵהַ *from-the:* as, מֵהַמִּדְבָּר from-the *desert.*

Obs.—After adjectives, it denotes the comparative degree: as, חָזָק מִצּוּר *stronger-than a-rock.*—(See Adjectives, Art. 87.)

41. To the preceding may be added the particle אֵת or אֶת־, which, though not a prefix, always precedes nouns in a definite state, and is often joined to them in order to express their objective cases: as, '*In the beginning God created* אֵת הַשָּׁמַיִם the *heaven*, כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ and the *earth;*' '*Honor* thy-*father* and-thy-*mother;*' וְיִשְׂרָאֵל אָהַב אֶת־ יוֹסֵף 'And-*Israel-loved* Joseph.'

VII. Before אֲדֹנָי and its variations, also before יְהוָה they take (-): as, בַּיהוָה‡, לַאדֹנִי, וַאדֹנִי, וַיהוָה, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

* מִ before the gutturals.

‡ From this punctuation of the prefixes before the word יְהוָה, it is evident that the word was anciently pronounced אֲדֹנָי. Had it been pronounced *Jehovah*, as some learnd men suppose, the points must have been בִּיהוָה, כִּיהוָה, וַיהוָה as the words in No. IV.

Exercise.

Translate and analyse the following words :—

*דֶּרֶךְ ׀ וְדֶרֶךְ ׀ בְּדֶרֶךְ ׀ כְּדֶרֶךְ ׀ לְדֶרֶךְ ׀ מִדֶּרֶךְ ׀ הַדֶּרֶךְ ׀
הַדֶּרֶךְ ׀ וְהַדֶּרֶךְ ׀ בְּהַדֶּרֶךְ ׀ בַּדֶּרֶךְ ׀ וּבַדֶּרֶךְ ׀ הַבְּדֶרֶךְ ׀ כְּהַדֶּרֶךְ ׀
כַּדֶּרֶךְ ׀ מֵהַדֶּרֶךְ ׀ וּמֵהַדֶּרֶךְ ׀ אֶת־הַדֶּרֶךְ :

†אֶרֶץ ׀ הָאָרֶץ ׀ וְהָאָרֶץ ׀ בְּאֶרֶץ ׀ בָּאָרֶץ ׀ וּבָאָרֶץ ׀ כְּאֶרֶץ ׀
כָּאָרֶץ ׀ לְאֶרֶץ ׀ וּלְאֶרֶץ ׀ לָאָרֶץ ׀ וְלָאָרֶץ ׀ מֵאֶרֶץ ׀ וּמֵאֶרֶץ ׀
מֵהָאָרֶץ ׀ אֶת־הָאָרֶץ :

‡חָכָם ׀ וְחָכָם ׀ הֶחָכָם ׀ בְּהֶחָכָם ׀ לְחָכָם ׀ לֶחָכָם ׀
מֵחָכָם : §חָכְמָה ׀ הַחָכְמָה ׀ וְחָכְמָה ׀ וְהַחָכְמָה ׀ בְּחָכְמָה ׀
בַּחָכְמָה ׀ לְחָכְמָה ׀ וּלְחָכְמָה ׀ מֵחָכְמָה :

Render the following into Hebrew :—

A day‖, and a day, as a day, in a day, to a day, and to a day ; the day, and the day, as the day, in the day, to the day, from the day, and from the day; from day to day.

A woman¶, to a woman, the woman, to the woman, and to the woman, and a woman, from a woman, from the woman, and from the woman.

The slave**, a slave, and the slave, and a slave, a slave ? as a slave, as the slave, to a slave, to the slave, from a slave, from the slave, and to the slave.

* A way, or road. † Land, earth. ‡ A wise man. § Wisdom.
‖ יוֹם ¶ אִשָּׁה ** עֶבֶד

Affixes.

42. The following are the principal Affixes:—

ה ֵ . . . with the accent on the last syllable, is used to denote the feminine gender: as, אִישׁ *a man* אִשָּׁה *a woman*, נָבִיא *a prophet*, נְבִיאָה *a prophetess*; פּוֹקֵד *a visitor*, פּוֹקֶדֶת *a female visitor*.

Obs. ה ָ with the accent on the penultimate, is sometimes used to express tendency towards a place: as, חָרָן *Haran*, חָרָנָה *towards Haran*; נֶגֶב *the south*, נֶגְבָּה *towards the south*. Nouns terminating in ה, change that letter into ת: as, מָרָה *Marah*, מָרָתָה *to* Marah.

ה ָ without the accent, is likewise added, sometimes, by way of euphony: as, לַיְלָה for לַיִל *night*. In such cases ה is said to be *Paragogic*.

ת ֶ . . . with the accent on the penultimate, is used to denote the feminine participle: as, שׁוֹפֵט *one that judges, a judge*; *f.* שׁוֹפֶטֶת: also שׁוֹפְטָה.

ים ִ . . . is used to indicate the plural of masculine nouns: as, נְבִיאִים *prophets*, פּוֹקְדִים *visitors*, יוֹם *a day*, יָמִים *days*; שָׁנָה *a year*, שָׁנִים *years*.

ים ַ . . . is used to express two of a kind: as, יוֹמַיִם *two days*, שְׁנָתַיִם *two years*.

וֹת . . . is used to express the plural feminine: as נַעֲרָה *a girl, a young woman*, נְעָרוֹת *girls*; דֶּלֶת *p.* דְּלָתוֹת *doors*.

The following affixes are used to denote the possessive Pronouns:—

	שִׁיר a song, *m.*	שִׁירָה a song, *f.*
־ִי my	שִׁירִי my song	שִׁירָתִי my song
ךָ thy, *m.*	שִׁירְךָ thy — *m.*	שִׁירָתְךָ thy — *m.*
־ךְ thy, *f.*	שִׁירֵךְ thy — *f.*	שִׁירָתֵךְ thy — *f.*
וֹ his	שִׁירוֹ his —	שִׁירָתוֹ his — *m.*
־ָהּ her	שִׁירָהּ her —	שִׁירָתָהּ her —
נוּ our	שִׁירֵנוּ our —	שִׁירָתֵנוּ our —
כֶם your	שִׁירְכֶם* your — *m.*	שִׁירַתְכֶם your — *m.*
כֶן your, *f.*	שִׁירְכֶן* your — *f.*	שִׁירַתְכֶן your — *f.*
־ָם their, *m.*	שִׁירָם their — *m.*	שִׁירָתָם their — *m.*
־ָן their	שִׁירָן their — *f.*	שִׁירָתָן their —

When the things possessed are plural.

	שִׁירִים songs, *m.*	שִׁירוֹת songs, *f.*
־ַי my	שִׁירַי my songs	שִׁירוֹתַי my songs
־ֶיךָ thy, *m.*	שִׁירֶיךָ thy — *m.*	שִׁירוֹתֶיךָ thy — *m.*
־ַיִךְ thy *f.*	שִׁירַיִךְ thy — *f.*	שִׁירוֹתַיִךְ thy — *f.*
־ָיו his	שִׁירָיו his —	שִׁירוֹתָיו his —
־ֶיהָ her	שִׁירֶיהָ her —	שִׁירוֹתֶיהָ her —
־ֵינוּ our	שִׁירֵינוּ our —	שִׁירוֹתֵינוּ our —
־ֵיכֶם your	שִׁירֵיכֶם* your — *m.*	שִׁירוֹתֵיכֶם your — *m.*
־ֵיכֶן your, *f.*	שִׁירֵיכֶן* your — *f.*	שִׁירוֹתֵיכֶן your — *f.*
־ֵיהֶם their, *m.*	שִׁירֵיהֶם* their — *m.*	שִׁירוֹתֵיהֶם their — *m.*
־ֵיהֶן their, *f.*	שִׁירֵיהֶן* their — *f.*	שִׁירוֹתֵיהֶן their — *f.*

* כֶם, כֶן, הֶם, הֶן, are denominated *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

41. To the preceding affixes may be added, the termination יִ־, ־ִית and יָה, by which patronymics, or nouns denoting extraction, are formed from proper names: as, עִבְרִי *a Hebrew*, *f.* עִבְרִית, or עִבְרִיָּה, from עֵבֶר *Heber*; עַמּוֹנִי *an Ammonite*, *f.* עַמּוֹנִית, from עַמּוֹן *Ammon*.

Exercises.

Add the possessive pronouns to the following nouns:—

תּוֹרָה *a law*, סֻכָּה *a hut*, like שִׁירָה; סוּס *a horse*, גִּבּוֹר *a strong man*, like שִׁיר.

Render the following into English:—

גְּמַלִּים *, הַגְּמַלִּים, וְהַגְּמַלִּים, וּבַגְּמַלִּים, לַגְּמַלִּים, לְגִמַלֶּיךָ, גְּמַלֶּיהָ, גְּמָלָהּ, וּגְמַלֵּיהֶם, וְלִגְמַלֵּיהֶם:

מֶלֶךְ †, וּמֶלֶךְ, לְמֶלֶךְ, הַמֶּלֶךְ, וְהַמֶּלֶךְ, הַמֶּלֶךְ, מִמֶּלֶךְ, מֵהַמֶּלֶךְ, בַּמֶּלֶךְ, לַמֶּלֶךְ, וְלַמֶּלֶךְ, לְהַמֶּלֶךְ, הַכְּמֶלֶךְ, בְּהַמֶּלֶךְ, מַלְכִּי, בְּמַלְכִּי, מַלְכְּךָ, מַלְכֵּךְ, מַלְכּוֹ, בְּמַלְכּוֹ, מַלְכָּהּ, וּלְמַלְכָּהּ, מַלְכָּם, בְּמַלְכָּם, וּמְלָכִים, הַמְּלָכִים, בַּמְּלָכִים, לַמְּלָכִים, וְהַמְּלָכִים, מְלָכֵינוּ, לִמְלָכֵינוּ, מַלְכֵיכֶם, מְלָכֶיהָ, מַלְכֵיהֶם, וּמַלְכֵיהֶם, מַלְכָּה ‡, וְהַמַּלְכָּה, מְלוּכוֹת, לִמְלָכוֹת:

מַלְכוּת §, מַלְכוּתְךָ, בְּמַלְכוּתוֹ, וּמַלְכוּתָהּ, לְמַלְכוּתָהּ,

---

* Camels. † A king. ‡ A queen. § A kingdom, royal, reign.

מַלְכוּתָם . בְּמַלְכוּתָם : מַמְלָכָה * . וּמַמְלָכָה . וְהַמַּמְלָכָה .
בְּמַמְלָכָה . בַּמַּמְלָכָה . וּמִמַּמְלָכָה . מַמְלַכְתִּי . מַמְלַכְתֵּךְ .
מַמְלַכְתֵּנוּ . מַמְלָכוֹת . וְהַמַּמְלָכוֹת :

GENDER.

42. There are two genders, the masculine and the feminine. Of the masculine are—

1st. Names of males and their functions: as, שֵׁם *Shem*, אָב *a father*, כֹּהֵן *a priest*.

2nd. Names of nations, rivers, and mountains: as, עָם *a people*, כְּנַעַן *Canaan*, נָהָר *a river*, יַרְדֵּן *the Jordan*, כַּרְמֶל *Carmel*, סִינַי *Sinai* †.

---

* Kingdom.

† To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction; considering those objects which manifest themselves by their power and activity—as, for instance, the Wind, the Sun, &c.—as masculine; and, on the contrary, those that appeared of a passive nature — as, for instance, the Earth, the Moon, &c. — as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something

3rd. Names of seasons and months: as, אָבִיב *the Spring*, חֹרֶף *Winter*, נִיסָן *Nisan*.

4th. Names of metals: as, זָהָב *gold*, כֶּסֶף *silver*. Except נְחֹשֶׁת *copper*, which is used in both genders, and עֹפֶרֶת *lead*, which is supposed to be feminine.

---

analogous to sex. These explanations are, however, not at all satisfactory; for, independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection, — that, on either supposition, the different names belonging to the same object must have retained the same gender: but this is contrary to fact. Thus, for instance, of the two names לְבָנָה, יָרֵחַ, given to the *Moon*; the first is masculine, and the second, *feminine;* and of the three denominations of the *Sun*, שֶׁמֶשׁ, חַמָּה, חֹרֶם, the first is feminine, the second, masculine, and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:—that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language; and they did it in a very simple way: viz., by adding ה—a mere breathing, and certainly the softest and most delicate of consonantal sounds—to the masculine: thus, יֶלֶד *a child, boy*, יַלְדָּה *a girl;* נַעַר *a lad, youth*, נַעֲרָה *a lass, maiden;* שָׂעִיר *a he-goat*, שְׂעִירָה *a she-goat;* כֶּבֶשׂ *a lamb*, כִּבְשָׂה *a ewe-lamb;* &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest

43. Of the feminine are—

1st. Names of females and their functions: as, שָׂרָה *Sarah*, צִלָּה *Zillah*, אֵם *a mother*.

2nd. Names of countries and cities: as, אַשּׁוּר *Assyria*, יְרוּשָׁלַיִם *Jerusalem*.

3rd. Names of the double members of the human body*: as, אֹזֶן *ear*, רֶגֶל *foot*.

4th. Names having the following terminations:—

ה־, as בְּרָכָה *a blessing*; or יָה־, as, עִבְרִיָּה *a Hebrew woman*.

ת־, as אֹמֶנֶת *a nurse*, קְטֹרֶת *incense*, תִּפְאֶרֶת *glory*, אֱמֶת *truth*.

ת־, as קְדָחַת *a burning, a fever*, נַחַת *quietness, pleasure*,

ית־, as רֵאשִׁית *beginning*, תַּבְנִית *form, pattern*, עִבְרִית *a Hebrew woman*.

וֹת, as מַלְכוּת *a kingdom*; or וֹת, *as* אֲחוֹת *as sister*.

---

at the moment; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender; or, as *Aben-Ezra* has expressed it, in his usual laconic style, כָּל שֶׁאֵין בּוֹ רוּחַ חַיִּים זְכָרֵהוּ וְנְקֵבֵהוּ "*Whatever has no life*, male *it or* female *it*." This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

* Except יָד *a hand*, עַיִן *an eye*, which are used in both genders.

44. Many nouns are used in both genders, and are therefore said to be of the *common gender:* as, רוּחַ *the wind*, אֵשׁ *fire*, מַחֲנֶה *a camp*.

Amongst these may be numbered the *Epicene:* as, גָּמָל *a camel*, דֹּב *a bear*, יוֹנָה *a dove*, חֲסִידָה *a stork*, male or female.

Exercise.

Render the following into Hebrew:—

As my songs, *m.* And from thy *f.* songs, *f.* Their *m.* songs *m.* and her song My camel and his camels. To her camels. And to her camels. And from the king and queen. To her kings and to the queen. To her king and to the queen. From their kings and from the queen. As my king and as your kings. And to the queens. My kingdom and thy kingdom. Her kingdom and his kingdom. From kingdom to kingdom. Our kingdom and the kingdoms. And in my law. As their laws. And from thy law. As my hut. And from thy huts. And to the strong man.

Formation of Feminine Nouns.

45. Feminine Nouns, as has already been observed (p. 41), are formed by adding ־ָה or ־ָת to the masculine: as, מֶלֶךְ *a king*, מַלְכָּה *a queen;* גָּדוֹל *great*, m. גְּדוֹלָה f.; אוֹמֵן *an educator, foster-father*, אֹמֶנֶת *a foster-mother, a nurse;* פּוֹקֵד *a visitor*, פּוֹקְדָה or פּוֹקֶדֶת f.*

---

* Some receive Dagesh in the last radical: as, אָדוֹם *m. red.* *f.* אֲדָמָה; קָטֹן *m. small, little, f.* קְטַנָּה.

Obs. 1.—Masculine nouns terminating in ־ָה, form their feminine by changing (ָ) into (ַ); as רֹעֶה *a shepherd*, רֹעָה *a shepherdess**.

2.—Those that terminate in ח or ע, receive ־ַת instead of ־ֶת־ ; as, שׁוֹמֵעַ *a hearer*, *f.* שׁוֹמַעַת or שׁוֹמַעְתָּ; בּוֹרֵחַ *one that runs from danger*, *f.* בּוֹרַחַת †.

3.—Many nouns express their gender by different words: as, אָב *father*, אֵם *mother*; חֲמוֹר *a he-ass*, אָתוֹן *a she-ass*; חָתָן *a bride-groom*, כַּלָּה *a bride*; עֶבֶד *m. a servant*, *f.* שִׁפְחָה *a bond-maid* ‡.

4.—The feminine of אָח *a brother*, is אָחוֹת *sister*; of בֵּן *a son* בַּת *daughter*; חָם *a father-in-law*, חָמוֹת *a mother-in-law*.

NUMBER.

46. Hebrew nouns admit of three numbers; the Singular, Plural, and Dual.

Formation of the Plural Number Masculine.

Masculine nouns form their plural mostly by adding ־ִים § to the singular: as, מֶלֶךְ *a king*, מְלָכִים ¶ *kings*. —(Vide Affixes, p. 41.)

---

* In some of the derivative verbs, the ה is changed into ־ית (See Verbs).

† Those that terminate in א, receive only an additional ת: as, נֹשֵׂא *m. a carrier*, *f.* נֹשֵׂאת or נֹשְׂאָה.

‡ In these and similar words, it will be found that the masculine nouns express functions and attributes peculiar to males, and the feminine such as are peculiar to females.

§ The י is often omitted; especially when the singular terminates in י: as, גּוֹי a *nation*, גּוֹיִם (instead of גּוֹיִים) *nations*; לֵוִי (instead of לֵוִיי) *a Levite*, לְוִיִּם (instead of לְוִיִּים) *Levites*; ו is likewise frequently omitted: as, אוֹת *a sign*, *p.* אֹתוֹת instead of אוֹתוֹת.

¶ Also מְלָכִין, which is, however, a *Chaldaism*, and ought, therefore, to be considered as an exception.

Formation of the Plural Number Feminine.

47. Feminine nouns form their plural, by adding וֹת to the singular: as, בְּאֵר *a well*, בְּאֵרוֹת.—(Vide p. 41.)

Obs. 1.—Those that terminate in ־ָה or ת, change these terminations into וֹת: as, נַעֲרָה *a girl*, נְעָרוֹת *girls*; בְּתוּלָה *a virgin*, בְּתוּלוֹת *virgins*; אִגֶּרֶת *a letter*, אִגְּרוֹת *letters*; טַבַּעַת *a ring*, טַבָּעוֹת *rings*; כְּתֹנֶת *a coat, tunick*, כֻּתָּנוֹת *tunicks*. Some, however, retain the ת: as, דֶּלֶת *a door*, דְּלָתוֹת *doors*; קֶשֶׁת *a bow*, קְשָׁתוֹת *bows*; חֲנִית *lance* חֲנִיתוֹת *lances*.

2.—Those which terminate in יָה or ־ית change these terminations into יוֹת: as, נָכְרִיָּה *a strange woman*, נָכְרִיוֹת *strange women*; עִבְרִית *a Hebrew woman*. *p.* עִבְרִיוֹת.

3.—Those that terminate in וּת, change (וּ) into (וֹ), and add וֹת: as, מַלְכוּת *a kingdom*, מַלְכֻיוֹת *kingdoms*.

4.—Many masculine nouns take וֹת for their plural: as, אָב *a father*, אָבוֹת *fathers*; כִּסֵּא *a seat, throne*, *p.* כִּסְאוֹת; *and many* nouns feminine take ־ִים for their plural: as אֶבֶן *a stone*, *p.* אֲבָנִים; שְׂעֹרָה *barley*, *p.* שְׂעֹרִים.

5.— Some nouns take indiscriminately either the masculine or feminine plural*: thus, דּוֹר *a generation*, *p.* דּוֹרִים or דּוֹרוֹת; שָׁנָה *a year*, *p.* שָׁנִים or שָׁנוֹת; חַלּוֹן *a window*, *p.* חַלּוֹנִים or חַלּוֹנוֹת†.

6.—The names of liquids, seasons, metals‡, and some collectives, are always used in the singular number: as, זָהָב *gold*, כֶּסֶף *silver*, יַיִן *wine*, שֶׁמֶן *oil*; אָבִיב *spring*, חֹרֶף *winter*, חוֹל *sand*, אָבָק *dust*

---

* See Note, p. 44.

† Also חַלּוֹנִי, which ought to be considered as an exception.

‡ The names of liquids and metals are sometimes found in the plural: but then the word must be considered as expressive of different sorts.

To the preceding may be added abstract terms and proper names, which, from the nature of their signification, do not admit of the plural: as, אַהֲבָה *love**, שִׂנְאָה *hatred*, &c.

Obs. 7.—Some are used in the plural only: as חַיִּים *life*, רַחֲמִים *mercy*, פָּנִים *the visage, face*, כְּלָיוֹת *reins*, אֻרוֹת *stables*.

8.—The following are rather irregular in the formation of their plural: as, בַּת (instead בְּנָה or בְּנַת) *a daughter*, *p.* בָּנוֹת; אָחוֹת *a sister*, *p.* אַחָיוֹת; שׁוֹר *an ox*, *p.* שְׁוָרִים; שׁוּק *an open place, a market*, *p.* שְׁוָקִים; אִישׁ *a man*. *p.* אֲנָשִׁים, but more frequently אֱנָשִׁים; אִשָּׁה *a woman*, *p.* אֲשׁוֹת, but more frequently נָשִׁים.

Dual.

41. The dual expresses two of a kind; and is formed by adding ־ַיִם to the singular, whether it be masculine or feminine: as, יוֹם *day* יָמִים *days*, יוֹמַיִם *two days*; אֶלֶף *a thousand*, אֲלָפִים *thousands*, אַלְפַּיִם *two thousands*; נַעַל *a shoe*, נְעָלוֹת or נְעָלִים *shoes* נַעֲלַיִם *a pair of shoes*; דֶּלֶת *a door or gate*, דְּלָתוֹת *gates*, דַּלְתַיִם *double doors*.

Obs. 1.—Nouns terminating in ־ָה, change this letter into ת: as, שָׁנָה *a year*, שְׁנָתַיִם *two years*; מֵאָה *a hundred*, מָאתַיִם *two hundred*.

2.—Things that are double by nature or art, are used in the

* Some of these are found in the plural; but then they must, like the preceding, be understood as expressive of different kinds: thus, חָכְמוֹת *wisdoms*, i. e. *the sciences*; תְּבוּנוֹת *understandings*, i. e. *different objects or degrees of understanding*.

dual instead of the plural: as עַיִן *an eye*, עֵינַיִם *eyes*; * יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רַגְלַיִם *feet*; שָׂפָה *lip*, שְׂפָתַיִם *lips*; אֹזֶן *ear*, אָזְנַיִם *ears*.

Obs. 3.—מֹאזְנַיִם *a pair of scales, a balance*; מֶלְקָחַיִם *pincers, tongs*; רֵחַיִם *a hand mill* (consisting of two stones,) admit not of the singular number.†

4.—The following, and a few other nouns, form their dual by adding ־ַיִם to the plural: thus, חוֹמָה *a wall*, חוֹמוֹת *f. walls*, חֹמֹתַיִם *double walls*; רִבּוֹא *a myriad*, רִבְאוֹת *myriads*, רִבֹּתַיִם *two myriads*.

Exercise.

Give the signification of the following, and form their feminine gender:—

בּוֹרֵחַ, שׁוֹמֵעַ, נָבִיא, גָּדוֹל, אָדוֹם, רֹעֶה, שׁוֹפֵט, מֶלֶךְ, אִישׁ, חָתָן, עֶבֶד, אָח, בֵּן, נָכְרִי, עִבְרִי, יֶלֶד, כֶּבֶשׂ.

Give the signification and form the plural of the following:—

פּוֹקֵד, נָבִיא, גָּמָל, שִׁיר, סוּס, גִּבּוֹר, שִׁירָה, דּוֹר, בְּאֵר, נַעֲרָה, טַבָּעַת, חֲנִית, קֶשֶׁת, כִּסֵּא, חַלּוֹן, בַּת, שׁוֹר, שׁוּק, אָחוֹת.

* Some of these are found in the plural number; but then they have mostly different significations: thus עֲנִיּוֹת *springs, fountains*; יְרוֹת *tenons, portions*; רְגָלִים *times*; as שָׁלֹשׁ רְגָלִים *three times* (lit. *steps*); &c.

† To the above may be added, מַיִם *water*, שָׁמַיִם *heaven*, which occur always in the dual form.

Give the signification and form the dual of the following:—

יוֹם, אֶלֶף, נַעַל, דֶּלֶת, רֶגֶל, יָד, אֹזֶן, מֵאָה, שָׁנָה, שָׂפָה, חוֹמָה, רִבּוֹא

Render the following into English:—

תְּנָה[1] בְנִי[2] לִבְּךָ[3] לִי וְעֵינֶיךָ[4] דְּרָכַי[5] תִּצֹּרְנָה[6]: אַל־ תֵּלֶךְ[7] בְּדֶרֶךְ * חַטָּאִים[8], מְנַע[9] רַגְלְךָ[10] מִנְּתִיבֹתָם[11], כִּי[12] רַגְלֵיהֶם לָרַע[13] יָרוּצוּ[14]: כַּבֵּד[15] אֶת־יְיָ מֵהוֹנֶךָ[16], וּמֵרֵאשִׁית[17] כָּל־תְּבוּאָתֶךָ[18] כַּבֵּד אֶת־אָבִיךָ[19] וְאֶת־אִמֶּךָ[20]: לֵךְ[21] אֶל־ נְמָלָה[22] עָצֵל[23], רְאֵה[24] דְרָכֶיהָ וַחֲכָם[25]: אֲשֶׁר־אֵין־לָהּ[26] קָצִין[27] שֹׁטֵר[28] וּמֹשֵׁל[29], תָּכִין[30] בַּקַּיִץ[31] לַחְמָהּ[32] אָגְרָה[33] בַּקָּצִיר[34] מַאֲכָלָהּ[35]: אָמַר־עָצֵל[36] † אֲרִי[37] בַּחוּץ[38], שָׁחַל[39] בְּתוֹךְ רְחֹבוֹת[40] אֵרָצַח[41]:

[1] Give. [2] בֵּן Son, *p.* בָּנִים. [3] לֵב Heart. [4] עַיִן Eye. [5] דֶּרֶךְ Way. [6] They shall observe. [7] Go not. * Insert *of*. [8] Sinner. [9] Withhold. [10] רֶגֶל Foot. [11] A path. [12] For. [13] Evil. [14] They run. [15] Honor, [16] הוֹן Wealth. [17] First, chief. [18] תְּבוּאָה Produce. [19] אָב Father. [20] אֵם Mother. [21] Go. [22] Ant. [23] Sluggard. [24] See. [25] And be wise. [26] Which not to her, *i. e.* who has neither. [27] Chief. [28] Overseer. [29] Ruler. [30] She provideth. [31] Summer. [32] לֶחֶם Bread, provision. [33] She gathereth. [34] Harvest. [35] Food. [36] The sluggard says. † There is. [37] A lion. [38] Without, street. [39] An old lion. [40] A wide place, a market. [41] I shall be slain.

הַבָּנוֹת[1] * בְּנֹתַי, וְהַבָּנִים * בָּנַי, וְהַצֹּאן[2], * צֹאנִי, וְלִבְנֹתַי מַה־אֶעֱשֶׂה[3], אוֹ לִבְנֵיהֶן: אֶת־בְּנֹתָם נִקַּח[4] לָנוּ וְאֶת־

בְּנֹתֵינוּ [5] נִתֵּן לָהֶם : בְּנֹתֵיכֶם תִּתְּנוּ [6] לָנוּ וְאֶת בְּנוֹתֵינוּ תִּקָּחוּ [7]
לָכֶם : בַּנְעָרֵינוּ [8] וּבִזְקֵנֵינוּ [9] בְּבָנֵינוּ וּבְבִנּוֹתֵינוּ בְּצֹאנֵנוּ
וּבְבָקָרֵינוּ [10] נֵלֵךְ [11] : לֹא־תַעֲשֶׂה־כָּל־מְלָאכָה [12] אַתָּה וּבְנֶךָ
וּבִתֶּךָ עַבְדְּךָ [13] וַאֲמָתְךָ [14] וּבְהֶמְתֶּךָ [15] וְגֵרְךָ [16] אֲשֶׁר [17]
בִּשְׁעָרֶיךָ [18] : לֵךְ [19] מֵאַרְצְךָ [20] וּמִמּוֹלַדְתְּךָ [21] וּמִבֵּית אָבִיךָ אֶל־
הָאָרֶץ אֲשֶׁר־אַרְאֶךָּ [22] : אֶל אַרְצִי וְאֶל מוֹלַדְתִּי תֵּלֵךְ־
וְלָקַחְתָּ [23] אִשָּׁה לִבְנִי מִמִּשְׁפַּחְתִּי [24] וּמִבֵּיתִי [25] אָבִי :

[1] בַּת a daughter, *p.* בָּנוֹת. * Are. [2] Cattle, sheep. [3] What shall I do? [4] We will take. [5] We will give. [6] Ye shall give. [7] Ye shall take. [8] נַעַר A boy, youth, *p.* נְעָרִים. [9] זָקֵן An old man, *p.* זְקֵנִים. [10] בָּקָר Horned cattle. [11] We must go. [12] Ye shall not do any work. [13] עֶבֶד A servant, slave. [14] אָמָה A female slave. [15] בְּהֵמָה or בְּהֵמֹת cattle. [16] A stranger. [17] Who is. [18] שַׁעַר A gate, *p.* שְׁעָרִים. [19] Go. [20] אֶרֶץ Land, country. [21] Birth-place. [22] Which I will show thee. [23] Thou shalt go and take. [24] מִשְׁפָּחָה A family. [25] בַּיִת A house, בֵּית house of.

CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes מ, ל, כ, ב, and by the particle אֵת (Art. 40, 41), or by the prepositions אֶל *to*, מִן *from*. (See Declension of Nouns, Table I.)

50. The relations denoted by the Genitive are indicated by the mere position of the words, or by some slight alteration in them, as will be shown presently.

Absolute and Constructive state of Words.

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עֶבֶד *a servant, slave, p.* עֲבָדִים; דָּבָר *a word, p.* דְּבָרִים; כְּלִי or כֶּלִי *a vessel, p.* כֵּלִים.

52. A word is said to be in a *state of construction*, when it requires another word to define or to limit its signification: such, for instance, are the first words in the following examples:—

עֶבֶד אַבְרָהָם . . *servant of Abraham*, or *Abraham's servant*,
עַבְדֵי אַבְרָהָם . . *servants of Abraham*,
דְּבַר הַמֶּלֶךְ . . *the word of the king*.
דְּבַר שֶׁקֶר . . *a word of falsehood*, i. e. *a false word**,
דִּבְרֵי אֱמֶת . . *words of truth*, or *true words*,
כְּלִי בַרְזֶל . . *a vessel of iron*, or *an iron vessel*,
כְּלֵי כֶסֶף . . *vessels of silver*, or *silver vessels*.

53. In all these instances, it is the first word that undergoes the change, *if any* (just the reverse of what takes place in other languages), and it is therefore said to be in a *state of construction*. To understand this more clearly, the student is requested to bear in mind the remark made in Art. 36; namely—that one of the methods by which *general terms* are made to express particular objects or individuals, is, to place one or more words after the noun whose signification is to be

* These examples show clearly the origin of *Adjectives*.

limited. By way of further illustration, let us take the general term עֶבֶד in the following sentence:—בִּדְבָרִים לֹא יִוָּסֵר עֶבֶד '*A servant will not be corrected by words*' (Prov. xxix.) Here עֶבֶד is used indefinitely, and means any servant; but as the sense is complete, the word עֶבֶד is said to be in an *independent* or in an *absolute state**; but in the phrase וַיֹּאמֶר עֶבֶד אַבְרָהָם '*And* [the] *servant-of Abraham* (or *Abraham's servant*) *said*,' עֶבֶד is used in a restrictive sense; and as it depends on the following word אַבְרָהָם which defines and limits it, it is said to be in a *state of construction* or *dependence**. Thus, also, in the phrase לִרְחֹץ רַגְלֵי עַבְדֵי אֲדֹנִי '*To wash* [the] *feet-of* [the] *servants-of my lord*,' רַגְלֵי *feet of*, and עַבְדֵי *servants of*, are in a state of *dependence* or *construction*: the absolute state of the first, being עֲבָדִים *servants*, and of the second, רַגְלַיִם *feet*.

54. The noun which is put in a state of construction, must precede that which defines or qualifies it: thus, מוּסַר אָבְ *a father's instruction* (not אַב מוּסַר); בֵּית הַמֶּלֶךְ *the king's house* (not הַמֶּלֶךְ בֵּית).

55. The definite ה, when required, is placed before the definite word, but not before the word in

* This state of the noun is denominated by Hebrew grammarians, נִפְרָד *separated*; whereas, the constructive or dependent is called סָמוּךְ or נִסְמָךְ *approached*. It would, perhaps, be better to name the first, the *independent* state, and the second, the *dependent* state. However, for the sake of convenience, we shall *sometimes* denominate the first, the *Nominative*; and the second, the *Genitive*.

construction; because this is already defined by the word which follows it: thus, as in the preceding example, בֵּית הַמֶּלֶךְ (but not הַבַּיִת הַמֶּלֶךְ, nor הַבַּיִת מֶלֶךְ).

56. As both words present only one precise conception, they are, in some respects, considered as a compound word; and for this reason, the first is often joined to the second, by מַקֵּף, and then loses its principal accent: as, גַּן *a garden*, גַּן־עֵדֶן [the] *garden of Eden*, מֶלֶךְ־סְדֹם *king of Sodom*.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points: as,—

בַּיִת a house,	בֵּית house of,	בֵּית תְּפִלָּה house of prayer,
יָד a hand,	יַד hand of,	יַד הַמֶּלֶךְ the hand of the king.

58. Nouns terminating in ה־, change this termination into ת־: as, שִׁירָה *a song*, שִׁירַת דּוֹדִי *the song of my beloved*, תּוֹרָה *a law*, תּוֹרַת מֹשֶׁה *the law of Moses*.

Those that terminate in ה־, retain the ה, but change (ֻ) into (ֳ): as, מַחֲנֶה *a camp*, מַחֲנֵה יִשְׂרָאֵל *Israel's camp*, מִקְנֶה *cattle**, מִקְנֵה אֲבִיכֶם *the cattle of your father*.

59. The following have their *absolute* and *constructive state* singular alike:—

---

* But the genitive of מִקְנֶה *a purchase*, is מִקְנַת.

When the ה is merely added for the sake of euphony, it is rejected in the genitive: as, לַיְלָה *night*, לֵיל *night of*.

1st. All names whose vowels are immutable (see Ch. III.): as, שִׁיר *a song*, עִיר *a city*, בְּרִית *a covenant*, סוּס *a horse*, רוּחַ *the wind*, קוֹל *voice*, גֵּר *a stranger, sojourner*, אָסִיר *a prisoner*, תַּלְמִיד *a disciple*, כֹּהֵן *a priest*, אוֹיֵב *an enemy*, &c.

2nd. All nouns of the following forms—[*a*] פְּעֶל: as, אֹזֶן *ear*, חֹדֶשׁ *a month*, שֹׁחַד *a bribe*, &c. [*b*] פָּעֵל as, מֶלֶךְ *a king*, חֶסֶד *mercy*, נַעַר *a boy*, שַׁחַר *the dawn*, &c. [*c*] פַּעַל: as, סֵפֶר *a book*, אֵפֶר *ashes*.

3rd. All feminine nouns having the following terminations—ת֫, וֹת, ת֗, ית֗: as, עֲטֶרֶת *a crown*, כְּתֹנֶת *an under-garment*, יְדִידוּת *friendship*, תּוֹלַעַת *a worm*, רֵאשִׁית *beginning*.

60. The plural and dual terminations, ים֗ and ַיִם֫ are changed into י֗: as, דִּבְרֵי הָאִישׁ *words-of the-man*; נָשִׁים *women, wives*, נְשֵׁי הַמֶּלֶךְ *the king's wives*; עֵינַיִם *eyes*, עֵינֵי הָאֲנָשִׁים *eyes-of the men*.

61. The plural termination וֹת remains unchanged, but the preceding vowels suffer a slight alteration: as, אָבוֹת *fathers*, אֲבוֹת אֲבוֹתֶיךָ *thy fathers' fathers*; בְּרָכוֹת *blessings*, בִּרְכוֹת שָׁמַיִם *blessings of heaven*.

Exercise.

Render the following into Hebrew—

The king of Israel. The law of God. The words of my Lord. The house of my fathers. The song of Moses. The way of sinners. A word of truth. The eyes of the woman. The hands of my

sister. The vessels of the house. The blessings of thy father. The sons of my friend. The first of all thy produce. Your father's cattle. The king's camp.

The annexed Tables will enable the student to see the principal modifications of nouns at one view.

Explanation of the Tables.

Table I.—The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

Table II.—No. 1, contains the pronominal affixes, and their powers.

No. 2. contains a noun masculine, with the pronominal affixes.

No. 3. a noun feminine terminating in ה־with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as לִדְבָרִי *to my word*; objective אֶת־דְּבָרִי

DECLENSION OF A SUBSTANTIVE.—TABLE I.

9. the words.	8. the word.	7. words of	6. words.	5. word of.	4. a word.	3. Def.	2. Ind.	1.
הַדְּבָרִים	הַדָּבָר	דִּבְרֵי	דְּבָרִים	דְּבַר	דָּבָר	הַ, הָ, הָ the.	[1]a	N.
לַדְּבָרִים	לַדָּבָר	לִדְבֵרִי	לִדְבָרִים	לִדְבַר	לִדְבָר	לַ, לָ to the.	[2]לְ to a	D.
אֶת הַדְּבָרִים	אֶת הַדָּבָר	אֶת־דִּבְרֵי	דְּבָרִים	אֶת־דְּבַר	דְּבָר	אֶת־הַ or אֵת־הַ the.	[3]a	Ac.
מֵהַדְּבָרִים	מֵהַדָּבָר	מִדִּבְרֵי	מִדְּבָרִים	מִדְּבַר	מִדְּבָר	מֵהַ, מֵהָ from the.	[4]מִ from a	Ab.
בַּדְּבָרִים	בַּדָּבָר	בִּדִבְרֵי	בִּדְבָרִים	בִּדְבַר	בִּדְבָר	בַּ, בָּ in the.	בְּ with a	
כַּדְּבָרִים	כַּדָּבָר	כִּדִבְרֵי	כִּדְבָרִים	כִּדְבַר	כִּדְבָר	כַּ, כָּ as the.	כְּ as a	Com.
וְהַדְּבָרִים	וְהַדָּבָר	וְדִבְרֵי	וּדְבָרִים	וּדְבַר	וְדָבָר	וְהַ, וְהָ and the.	וְ and	Con.

WITH THE PRONOMINAL AFFIXES.—TABLE II.

their	your	our	her	his	thy	thy	my	I.	
ם־ m. s. ֵיהֶם־ m. p. ן־ f. s. ֵיהֶן־ f. p.	ָכֶם־ m. s. ֵיכֶם־ m. p. ֵכֶן f. s. ֵיכֶן־ f. p.	נוּ s. ֵינוּ־ p.	ָהּ־ f. s. ֶיהָ־ f. p.	וֹ m. s. ָיו־ m. p.	ךְ f. s. ַיִךְ־ f. p.	ְהָ m. s. ָיו־ m. p.	ִי s. ַי p.		
דְּבָרָם	דְּבָרְכֶם	דְּבָרֵנוּ	דְּבָרָהּ	דְּבָרוֹ	דְּבָרֵךְ	דְּבָרְהָ	דְּבָרִי	דָּבָר	a word.
דִּבְרֵיהֶם	דִּבְרֵיכֶם	דִּבְרֵינוּ	דִּבְרֶיהָ	דִּבְרָיו	דִּבְרַיִךְ	דִּבְרֶיהָ	דִּבְרַי	דְּבָרִים	words.
תּוֹרָתָם	תּוֹרַתְכֶם	תּוֹרָתֵנוּ	תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתֵךְ	תּוֹרָתְהָ	תּוֹרָתִי	תּוֹרָה	a law.
תּוֹרוֹתֵיהֶם	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵינוּ	תּוֹרוֹתֶיהָ	תּוֹרוֹתָיו	תּוֹרוֹתַיִךְ	תּוֹרוֹתֶיהָ	תּוֹרוֹתַי	תּוֹרוֹת	laws.

INFINITIVES AND PARTICIPLES.—TABLE III.

פּוֹקְדָם	פּוֹקַדְכֶם	פּוֹקְדֵנוּ	פּוֹקְדָהּ	פּוֹקְדוֹ[9]	פּוֹקְדֵךְ	פּוֹקְדֵהוּ[10]	פּוֹקְדִי	פּוֹקֵד	a visitor.
פּוֹקְדֵיהֶם	פּוֹקְדֵיכֶם	פּוֹקְדֵינוּ	פּוֹקְדֶיהָ	פּוֹקְדָיו	פּוֹקְדַיִךְ	פּוֹקְדֶיהָ	פּוֹקְדַי	פּוֹקְדִים	visitors.
אֲהוּבָם	אֲהוּבְכֶם	אֲהוּבֵנוּ	אֲהוּבָהּ	אֲהוּבוֹ	אֲהוּבֵךְ	אֲהוּבְהָ	אֲהוּבִי	אָהוּב	beloved.
פְּקֻדָם	פְּקֻדְכֶם[11]	פְּקֻדֵנוּ	פְּקֻדָהּ	פְּקֻדוֹ	פְּקֻדֵךְ	פְּקֻדְהָ	פְּקֻדִי	פָּקֻד	visiting.

PREPOSITIONS.—TABLE IV.

them m.	f. you m.	us.	her.	him.	thee f.	thee, m.	me.		
עִמָּם	עִמָּכֶם	עִמָּנוּ	עִמָּהּ	עִמּוֹ	עִמָּךְ	עִמְּךָ	עִמִּי	עִם	with.
עֲלֵיהֶם	עֲלֵיכֶם	עָלֵינוּ	עָלֶיהָ	עָלָיו	עָלַיִךְ	עָלֶיךָ	עָלַי	עַל	upon.

[1] Not expressed, especially in pause.
[2] Or אֶל to.
[3] מִן from.
[4] Sometimes with ב, as תַּחְתַּנִי for תַּחְתִּי
[5] Or דִּבְרֵךְ
[6] In a few instances with ה; as, אַהֲלָה Gen. ix. 21, or with וּ; as, אוֹרֵהוּ for אוֹרוֹ Job xxv. 3.
[7] The י is sometimes omitted.
[8] In poetry מוֹ; as, גְּרִיבֵמוֹ for גְּרִיבֵיהֶם
[9] Or פּוֹקְדוֹ
[10] Or פֹּקְדוֹ
[11] Or פְּחֻדָם

my word, מִדְּבָרִי *from my word,* וּדְבָרִי *and my word,* &c. וְלִדְבָרוֹ *and to his word;* כִּדְבָרַי *as my words,* כִּדְבָרֶיהָ *as her words,* וּדְבָרֶיךָ *and thy words f.;* וּמִדִּבְרֵיהֶם *and from their words,* &c.: בְּתוֹרָתִי *in my law,* וְתוֹרָתַי *and my laws,* בְּתוֹרָתָיו *in his laws,* וּבְתוֹרָתְךָ *and in thy law,* &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

Obs.—Participles being frequently used as nouns, are varied like them: as, שׁוֹמֵר *a keeper, guardian,* שׁוֹמֵר הַכֵּלִים *the keeper of the vessels,* הַשֹּׁמְרִים *the keepers,* שֹׁמְרֵי הַבַּיִת *the keepers of the house,* וּלְשֹׁמְרֵי תוֹרָתִי *and to the keepers of my law,* or *to those who keep my law.*

No. 2. contains an example of an Infinitive mood with the pronominal affixes: as, פָּקֹד *to visit,* פָּקְדִי *my visiting,* פָּקְדֵךְ *thy visiting,* &c.; שָׁמֹר *to keep, to guard,* שָׁמְרִי *my keeping,* or *guarding.*

63. *Obs.* 1.—Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes מ, ל, כ, ב; as, בְּפָקוֹד *in visiting,* כִּפְקוֹד *as visiting,* לִפְקֹד *for visiting,* or *to visit,* i. e. *for the purpose of visiting;* מִפְּקֹד *from visiting;* and also the pronominal affixes בְּפָקְדִי *in my visiting,* i. e. being engaged in the act; כִּפְקֻדוֹ *as my visiting,* לְפָקְדוֹ *to his visiting,* מִפָּקְדוֹ *from, by,* or *because of his visiting,* בְּפָקְדֵךְ *in thy visiting,* &c.

2.—In the latter case, the pronominal affixes have sometimes an objective signification: לְשָׁמְרוֹ *to keep him;* לְעָבְדָהּ וּלְשָׁמְרָהּ *to cultivate her, and to keep her.* (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number: as, לִי *to me,* לְךָ *to thee;* others, those of the plural number: as, אֶל *to,* אֵלַי *to me,* אֵלֶיךָ *to thee.*

The student may, by way of exercise, decline the following words: אוֹר *light*, עֵד *a witness*, like, שִׁיר (p. 42). Thus עֵדִי, אוֹרִי. תְּפִלָּה *a prayer* like שִׁירָה (ibid). Thus, לֵבָב—*the heart*, like דָּבָר;—אוֹרָה *light*, like תּוֹרָה;—שׁוֹמֵר *a keeper*, like פּוֹקֵד;—פָּקוּד *one that is visited*, like אָהוּב;—שָׁמֹר *to keep*, like פָּקֹד.

65. From the preceding rules and observations, it is evident that the modification of nouns is principally expressed by prefixes and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which, such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language, may pass on at once to the 4th chapter.

CHAPTER III.

On the Changes which some of the Vowels undergo in the Process of Declension.

Introductory Remarks.

66. It has already been remarked, (Art. 29—30), that in consequence of the removal of the accent — which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes — such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted; by which means the words

are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms* of the words and their Etymology (though often on *usage* only †) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians‡ have endeavoured to abridge the labour, by distributing

---

* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words עֵד *a witness* שֵׁם *a name,* and, צֵל *shadow*, have apparently the same form; yet, the grammatical form of the first is פַּל, (Art. 25, p. 27,) the (··) of which is immutable, and it is therefore inflected thus, עֵדִי עֵד, עֵדִים, עֵדֵי, &c. The second, derived from a verb whose third radical is ה, and which is here omitted, is said to be of the form פַּע; the (··) being mutable, it is inflected thus: שֵׁם, שְׁמִי, שֵׁמוֹת, שְׁמוֹת, &c. The third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form פַּ—ל. The (··) is likewise mutable, and the second letter receives *Dagesh* on being augmented: thus, צֵל, צִלִּי, צִלֵּךְ.

† Thus, זְאֵב and פְּאֵר have the same grammatical form (פְּעֵל), yet the first retains (··) thus, זְאֵבִי, זְאֵבֵי; but the second changes (:), into (-), and (··) into (ֵ) in the genitive plural: thus, פְּאֵרִי. Thus, likewise, דֶּבֶר and גֶּמֶל are both of the form (פֶּעֶל), yet the former is inflected, דֶּבֶר, דְּבָרִים, דְּבָרִי, &c., but the latter, גֶּמֶל, גְּמַלִּים, גְּמַלִּי, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

‡ *J. S. Vater* was the first who adopted this arrangement, which has been much improved by *Gesenius* and other grammarians.

the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word; and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

Immutable and Mutable Vowels.

67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters. א, י, ו: as, (אָ) in תָּא *a chamber*, רָאשׁ* *a poor man*; (ֵי), in רֵישׁ *poverty*, בֵּין *between*; (ִי), in כִּיס *a purse*, *bag*†; (וֹ), in גּוֹר‡ *a whelp*; and (וֹ) or (ֹ) not followed by (ּ) or (־) as כּוֹם§ *a cup*, כֹּהֵן *a priest*, *minister*.

---

* This word is sometimes written without א: thus, רָשׁ; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (פָּעִי): as, גְּדִי *a kid*, אֲרִי *a lion*, which change (ִי) into (ִי) or into (ִ); thus גְּדָיִים, אֲרָיִים· (פָּעִי); as חֳלִי *sickness*, חֳלָיִו· (פָּעִי): as, מְרִי *rebellion*, מְרָיִם·

‡ ו is sometimes changed into (ו); as, שָׁבוּעַ *a week*, *p.* שָׁבֻעוֹת; מַלְכוּת *kingdom*, *p.* מַלְכֻיוֹת·

§ ו is sometimes changed into (ו) followed by Dagesh: as אָדֻם *red*, *f.* אַרְמָה *p.* אֲרֻמִּים· עָרוֹם *naked*, forms its plural עֲרֻמִּים· This is an anomaly, having *dages.* after a long vowel, which is contrary to rule.

Class.		f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
I.		ז	אוֹתָם	ן	אוֹתְכֶם	אוֹתֵנוּ	אוֹתָהּ	אוֹתוֹ	אוֹתֵךְ	אוֹתְךָ	אוֹתִי	אוֹר	אוֹר light.	פּוֹל
		ז	אוֹתָיִם	ן	אוֹתֵיכֶם	אוֹתֵינוּ	אוֹתֶיהָ	אוֹתָיו	אוֹתַיִךְ	אוֹתֶיךָ	אוֹתַי	אוֹתֵי	p. אוֹרִים	
		ז	צַדִּיקָם	ן	צַדִּיקְכֶם	צַדִּיקֵנוּ	צַדִּיקָהּ	צַדִּיקוֹ	צַדִּיקֵךְ	צַדִּיקְךָ	צַדִּיקִי	צַדִּיק	צַדִּיק a just man.	פָּעִיל
		ז	צַדִּיקִים	ן	צַדִּיקֵיכֶם	צַדִּיקֵינוּ	צַדִּיקֶיהָ	צַדִּיקָיו	צַדִּיקַיִךְ	צַדִּיקֶיךָ	צַדִּיקַי	צַדִּיקֵי	p. צַדִּיקִים	
II.		ז	דָּמָם	ן	דִּמְכֶם	דָּמֵנוּ	דָּמָהּ	דָּמוֹ	דָּמֵךְ	דָּמֵךְ	דָּמִי	דַּם	דָּם blood.	פָּל
		ז	דִּמָּיִם	ן	דִּמֵיכֶם	דָּמֵינוּ	דָּמֶיהָ	דָּמָיו	דָּמַיִךְ	דָּמֶיךָ	דָּמַי	דְּמֵי	p. דָּמִים	
		ז	שׁוּעָלָם	ן	שׁוּעַלְכֶם	שׁוּעָלֵנוּ	שׁוּעָלָהּ	שׁוּעָלוֹ	שׁוּעָלֵךְ	שׁוּעָלְךָ	שׁוּעָלִי	שׁוּעָל	שׁוּעָל a fox.	פּוּעָל
		ז	שׁוּעָלִים	ן	שׁוּעָלֵיכֶם	שׁוּעָלֵינוּ	שׁוּעָלֶיהָ	שׁוּעָלָיו	שׁוּעָלַיִךְ	שׁוּעָלֶיךָ	שׁוּעָלַי	שׁוּעָלֵי	p. שׁוּעָלִים	
III.		ז	קְצִירָם	ן	קְצִירְכֶם	קְצִירֵנוּ	קְצִירָהּ	קְצִירוֹ	קְצִירֵךְ	קְצִירְךָ	קְצִירִי	קְצִיר	קְצִיר harvest,*	פְּעִיל
		ז	קְצִירִים	ן	קְצִירֵיכֶם	קְצִירֵינוּ	קְצִירֶיהָ	קְצִירָיו	קְצִירַיִךְ	קְצִירֶיךָ	קְצִירַי	קְצִירֵי	p. קְצִירִים	
		ז	מְלִיצָם	ן	מְלִיצְכֶם	מְלִיצֵנוּ	מְלִיצָהּ	מְלִיצוֹ	מְלִיצֵךְ	מְלִיצְךָ	מְלִיצִי	מְלִיץ	מְלִיץ an interpreter	מְפִיל
		ז	מְלִיצִים	ן	מְלִיצֵיכֶם	מְלִיצֵינוּ	מְלִיצֶיהָ	מְלִיצָיו	מְלִיצַיִךְ	מְלִיצֶיךָ	מְלִיצַי	מְלִיצֵי	p. מְלִיצִים	
IV.		ז	דִּבָּרָם	ן	דִּבַּרְכֶם	דִּבָּרֵנוּ	דִּבָּרָהּ	דִּבָּרוֹ	דִּבָּרֵךְ	דִּבָּרְךָ	דִּבָּרִי	דָּבָר	דָּבָר a word.	פָּעַל
		ז	דִּבָּרִים	ן	דִּבַּרֵיכֶם	דִּבָּרֵינוּ	דִּבָּרֶיהָ	דִּבָּרָיו	דִּבָּרַיִךְ	דִּבָּרֶיךָ	דִּבָּרַי	דִּבְרֵי	p. דְּבָרִים	
V.		ז	זְקֵנָם	ן	זִקַּנְכֶם	זְקֵנֵנוּ	זְקֵנָהּ	זְקֵנוֹ	זְקֵנֵךְ	זְקֵנְךָ	זְקֵנִי	זְקַן	זָקֵן an old man.	פָּעֵל
		ז	זְקֵנִים	ן	זִקַּנֵיכֶם	זְקֵנֵינוּ	זְקֵנֶיהָ	זְקֵנָיו	זְקֵנַיִךְ	זְקֵנֶיךָ	זְקֵנַי	זְקֵנֵי	p. זְקֵנִים	
VI.		ז	דַּרְכָּם	ן	דַּרְכְּכֶם	דַּרְכֵּנוּ	דַּרְכָּהּ	דַּרְכּוֹ	דַּרְכֵּךְ	דַּרְכְּךָ	דַּרְכִּי	דֶּרֶךְ	דֶּרֶךְ a way.	פַּעַל
		ז	דַּרְכִים	ן	דַּרְכֵיכֶם	דַּרְכֵינוּ	דַּרְכֶיהָ	דַּרְכָיו	דַּרְכַיִךְ	דַּרְכֶיךָ	דַּרְכַי	דַּרְכֵי	p. דְּרָכִים	
		ז	נַעֲרָם	ן	נַעַרְכֶם	נַעֲרֵנוּ	נַעֲרָהּ	נַעֲרוֹ	נַעֲרֵךְ	נַעֲרְךָ	נַעֲרִי	נַעַר	נַעַר a boy.	Ibid.
		ז	נַעֲרִים	ן	נַעֲרֵיכֶם	נַעֲרֵינוּ	נַעֲרֶיהָ	נַעֲרָיו	נַעֲרַיִךְ	נַעֲרֶיךָ	נַעֲרַי	נַעֲרֵי	p. נְעָרִים	

The accent is on the last syllable, except before the affixes נוּ־, נוּ־, ךָ־, ךְ־, הּ־, where it is on t*he penultimate.*

* Or a reaper.

Class.	Form.	Absolute state.	Gen.	my.	thy, *m.*	thy, *f.*	his.	her.	our.	your, *m.*	your, *f.*	their, *m.*	their, *f.*
VI.	פַּעַל	סֵפֶר a book.	סֵפֶר	סִפְרִי	סִפְרְךָ	סִפְרֵךְ	סִפְרוֹ	סִפְרָהּ	סִפְרֵנוּ	סִפְרְכֶם	סִפְרְכֶן	סִפְרָם	סִפְרָן
		p. סְפָרִים	סִפְרֵי	סִפְרַי	סִפְרֶיךָ	סִפְרַיִךְ	סִפְרָיו	סִפְרֶיהָ	סִפְרֵינוּ	סִפְרֵיכֶם	סִפְרֵיכֶן	סִפְרֵיהֶם	סִפְרֵיהֶן
	פִּעֵל	חֹדֶשׁ a month.	חֹדֶשׁ	חָדְשִׁי	חָדְשְׁךָ	חָדְשֵׁךְ	חָדְשׁוֹ	חָדְשָׁהּ	חָדְשֵׁנוּ	חָדְשְׁכֶם	חָדְשְׁכֶן	חָדְשָׁם	חָדְשָׁן
		p. חֳדָשִׁים *	חָדְשֵׁי	חָדָשַׁי	חָדָשֶׁיךָ	חָדָשַׁיִךְ	חָדָשָׁיו	חָדָשֶׁיהָ	חָדָשֵׁינוּ	חָדָשֵׁיכֶם	חָדָשֵׁיכֶן	חָדָשֵׁיהֶם	חָדָשֵׁיהֶן
	פִּעַל	אַיִל a ram.	אֵיל	אֵילִי	אֵילְךָ	אֵילֵךְ	אֵילוֹ	אֵילָהּ	אֵילֵנוּ	אֵילְכֶם	אֵילְכֶן	אֵילָם	אֵילָן
		p. אֵילִים	אֵילֵי	אֵילַי	אֵילֶיךָ	אֵילַיִךְ	אֵילָיו	אֵילֶיהָ	אֵילֵינוּ	אֵילֵיכֶם	אֵילֵיכֶן	אֵילֵיהֶם	אֵילֵיהֶן
	פְּעַל	מָוֶת death.	מוֹת	מוֹתִי	מוֹתְךָ	מוֹתֵךְ	מוֹתוֹ	מוֹתָהּ	מוֹתֵנוּ	מוֹתְכֶם	מוֹתְכֶן	מוֹתָם	מוֹתָן
		p. מוֹתִים	מוֹתֵי	מוֹתַי	מוֹתֶיךָ	מוֹתַיִךְ	מוֹתָיו	מוֹתֶיהָ	מוֹתֵינוּ	מוֹתֵיכֶם	מוֹתֵיכֶן	מוֹתֵיהֶם	מוֹתֵיהֶן
	פְּעִי	חֳלִי † sickness.	חֳלִי	חָלְיִי	חָלְיְךָ	חָלְיֵךְ	חָלְיוֹ	חָלְיָהּ	חָלְיֵנוּ	חָלְיְכֶם	חָלְיְכֶן	חָלְיָם	חָלְיָן
		p. חֳלָיִים ¶	חָלְיֵי	חָלָיַי	חָלָיֶיךָ	חָלָיַיִךְ	חָלָיָיו	חָלָיֶיהָ	חָלָיֵינוּ	חָלָיֵיכֶם	חָלָיֵיכֶן	חָלָיֵיהֶם	חָלָיֵיהֶן
	פְּעִי	כְּלִי † a vessel.	כְּלִי	כֶּלְיִי	כֶּלְיְךָ	כֶּלְיֵךְ	כֶּלְיוֹ	כֶּלְיָהּ	כֶּלְיֵנוּ	כֶּלְיְכֶם	כֶּלְיְכֶן	כֶּלְיָם	כֶּלְיָן
		p. כֵּלִים	כְּלֵי	כֵּלַי	כֵּלֶיךָ	כֵּלַיִךְ	כֵּלָיו	כֵּלֶיהָ	כֵּלֵינוּ	כֵּלֵיכֶם	כֵּלֵיכֶן	כֵּלֵיהֶם	כֵּלֵיהֶן
VII.	פַּל	שֵׁם a name.	שֵׁם	שְׁמִי	שִׁמְךָ	שִׁמֵךְ	שְׁמוֹ	שְׁמָהּ	שְׁמֵנוּ	שִׁמְכֶם	שִׁמְכֶן	שְׁמָם	שְׁמָן
		p. שֵׁמוֹת	שְׁמוֹתֵי	שְׁמוֹתַי	שְׁמוֹתֶיךָ	שְׁמוֹתַיִךְ	שְׁמוֹתָיו	שְׁמוֹתֶיהָ	שְׁמוֹתֵינוּ	שְׁמוֹתֵיכֶם	שְׁמוֹתֵיכֶן	שְׁמוֹתֵיהֶם	שְׁמוֹתֵיהֶן
	פּוֹעֵל	אוֹיֵב an enemy.	אוֹיֵב	אוֹיְבִי	אוֹיִבְךָ	אוֹיִבֵךְ	אוֹיְבוֹ	אוֹיְבָהּ	אוֹיְבֵנוּ	אוֹיִבְכֶם	אוֹיִבְכֶן	אוֹיְבָם	אוֹיְבָן
		p. אוֹיְבִים	אוֹיְבֵי	אוֹיְבַי	אוֹיְבֶיךָ	אוֹיְבַיִךְ	אוֹיְבָיו	אוֹיְבֶיהָ	אוֹיְבֵינוּ	אוֹיְבֵיכֶם	אוֹיְבֵיכֶן	אוֹיְבֵיהֶם	אוֹיְבֵיהֶן
VIII.	פַּל	חֵץ an arrow.	חֵץ	חִצִּי	חִצְּךָ	חִצֵּךְ	חִצּוֹ	חִצָּהּ	חִצֵּנוּ	חִצְּכֶם	חִצְּכֶן	חִצָּם	חִצָּן
		p. חִצִּים	חִצֵּי	חִצַּי	חִצֶּיךָ	חִצַּיִךְ	חִצָּיו	חִצֶּיהָ	חִצֵּינוּ	חִצֵּיכֶם	חִצֵּיכֶן	חִצֵּיהֶם	חִצֵּיהֶן
	פָּעַל	גָּמָל a camel.	גְּמַל	גְּמָלִי	גְּמָלְךָ	גְּמָלֵךְ	גְּמָלוֹ	גְּמָלָהּ	גְּמָלֵנוּ	גְּמָלְכֶם	גְּמָלְכֶן	גְּמָלָם	גְּמָלָן
		p. גְּמַלִּים	גְּמָלֵי	גְּמָלַי	גְּמָלֶיךָ	גְּמָלַיִךְ	גְּמָלָיו	גְּמָלֶיהָ	גְּמָלֵינוּ	גְּמָלֵיכֶם	גְּמָלֵיכֶן	גְּמָלֵיהֶם	גְּמָלֵיהֶן

* Or חֳדָשִׁים

† In pause חֵלִי, כֵּלִי.

¶ Or חֳלִים

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
VIII. CONTINUED.	ז	סַלָּם	ז	סַלְּכֶם	סַלֵּנוּ	סַלָּהּ	סַלּוֹ	סַלֵּךְ	סַלְּךָ	סַלִּי	סַל	סַל a basket.	פַּל
	ז	סַלֵּיהֶם	ז	סַלֵּיכֶם	סַלֵּינוּ	סַלֶּיהָ	סַלָּיו	סַלַּיִךְ	סַלֶּיךָ	סַלַּי	סַלֵּי	סַלִּים p.	
	ז	חֻקָּם	ז	חֻקְּכֶם	חֻקֵּנוּ	חֻקָּהּ	חֻקּוֹ	חֻקֵּךְ	חֻקְּךָ	חֻקִּי	חֻק	חֹק a law.	פֻּל
	ז	חֻקֵּיהֶם	ז	חֻקֵּיכֶם	חֻקֵּינוּ	חֻקֶּיהָ	חֻקָּיו	חֻקַּיִךְ	חֻקֶּיךָ	חֻקַּי	חֻקֵּי	חֻקִּים p.	
IX.	ז	קָנָּם	ז	קָנְּכֶם	קָנֵּנוּ	קָנָּהּ †	קָנּוֹ	קָנֵּךְ	קָנְּךָ	קָנִּי	קְנֵה	קָנֶה a reed.*	פָּעֵה
	ז	קָנֵּיהֶם	ז	קָנֵּיכֶם	קָנֵּינוּ	קָנֶּיהָ	קָנָּיו	קָנַּיִךְ	קָנֶּיךָ	קָנַּי	קְנֵי	קָנִים p.	
	ז	רָעָם	ז	רָעְכֶם	רָעֵנוּ	רָעָהּ	רָעֵהוּ	רָעֵךְ	רָעֲךָ	רָעִי	רְעֵה	רֹעֶה a shepherd.	פֹּעֵה
	ז	רָעֵיהֶם	ז	רָעֵיכֶם	רָעֵינוּ	רָעֶיהָ	רָעָיו	רָעַיִךְ	רָעֶיךָ	רָעַי	רְעֵי	רֹעִים p.	
	ז	מַעֲשָׂם	ז	מַעֲשְׂכֶם	מַעֲשֵׂנוּ	מַעֲשֵׂהּ §	מַעֲשֵׂהוּ	מַעֲשֵׂךְ	מַעֲשְׂךָ	מַעֲשִׂי	מַעֲשֵׂה	מַעֲשֶׂה work.	מִפְעָה
	ז	מַעֲשֵׂיהֶם	ז	מַעֲשֵׂיכֶם	מַעֲשֵׂינוּ	מַעֲשֶׂיהָ	מַעֲשָׂיו	מַעֲשַׂיִךְ	מַעֲשֶׂיךָ	מַעֲשַׂי	מַעֲשֵׂי	מַעֲשִׂים p.	
X.	ז	סְגֻלָּתָם	ז	סְגֻלַּתְכֶם	סְגֻלָּתֵנוּ	סְגֻלָּתָהּ	סְגֻלָּתוֹ	סְגֻלָּתֵךְ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלַּת	סְגֻלָּה a treasure.	פְּעֻלָּה
	ז	סְגֻלּוֹתֵיהֶם	ז	סְגֻלּוֹתֵיכֶם	סְגֻלּוֹתֵינוּ	סְגֻלּוֹתֶיהָ	סְגֻלּוֹתָיו	סְגֻלּוֹתַיִךְ	סְגֻלּוֹתֶיךָ	סְגֻלּוֹתַי	סְגֻלּוֹת	סְגֻלּוֹת p.	
	ז	תּוֹרָתָם	ז	תּוֹרַתְכֶם	תּוֹרָתֵנוּ	תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתֵךְ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרַת	תּוֹרָה a law.	פּוֹעָה
	ז	תּוֹרוֹתֵיהֶם	ז	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵינוּ	תּוֹרוֹתֶיהָ	תּוֹרוֹתָיו	תּוֹרוֹתַיִךְ	תּוֹרוֹתֶיךָ	תּוֹרוֹתַי	תּוֹרוֹת	תּוֹרוֹת p.	
XI.	ז	שְׁנָתָם	ז	שְׁנַתְכֶם	שְׁנָתֵנוּ	שְׁנָתָהּ	שְׁנָתוֹ	שְׁנָתֵךְ	שְׁנָתְךָ	שְׁנָתִי	שְׁנַת	שָׁנָה a year.	פָּעָה
	ז	שְׁנוֹתֵיהֶם	ז	שְׁנוֹתֵיכֶם	שְׁנוֹתֵינוּ	שְׁנוֹתֶיהָ	שְׁנוֹתָיו	שְׁנוֹתַיִךְ	שְׁנוֹתֶיךָ	שְׁנוֹתַי	שְׁנוֹת	שָׁנִים p.	
	ז	בִּרְכָתָם	ז	בִּרְכַתְכֶם	בִּרְכָתֵנוּ	בִּרְכָתָהּ	בִּרְכָתוֹ	בִּרְכָתֵךְ	בִּרְכָתְךָ	בִּרְכָתִי	בִּרְכַת	בְּרָכָה a blessing.	פִּעֻלָּה
	ז	בִּרְכוֹתֵיהֶם	ז	בִּרְכוֹתֵיכֶם	בִּרְכוֹתֵינוּ	בִּרְכוֹתֶיהָ	בִּרְכוֹתָיו	בִּרְכוֹתַיִךְ	בִּרְכוֹתֶיךָ	בִּרְכוֹתַי	בִּרְכוֹת	בְּרָכוֹת p.	
XII.	ז	מַלְכָתָם	ז	מַלְכַתְכֶם	מַלְכָתֵנוּ	מַלְכָתָהּ	מַלְכָתוֹ	מַלְכָתֵךְ	מַלְכָתְךָ	מַלְכָתִי	מַלְכַת	מַלְכָּה a queen.	פַּעֲלָה
	ז	מַלְכוֹתֵיהֶם	ז	מַלְכוֹתֵיכֶם	מַלְכוֹתֵינוּ	מַלְכוֹתֶיהָ	מַלְכוֹתָיו	מַלְכוֹתַיִךְ	מַלְכוֹתֶיךָ	מַלְכוֹתַי	מַלְכוֹת	מְלָכוֹת p.	

* Or, a branch of a candlestick. † Or קָנֵּהּ § Or מַעֲשֵׂהּ

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
XII. CONTINUED.	ן	נַעֲרָתָם	ן	נַעֲרַתְכֶם	נַעֲרָתֵנוּ	נַעֲרָתָהּ	נַעֲרָתוֹ	נַעֲרָתֵךְ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרַת	נַעֲרָה a girl.	פְּעָלָה
	ן	נַעֲרוֹתֵיהֶם	ן	נַעֲרוֹתֵיכֶם	נַעֲרוֹתֵינוּ	נַעֲרוֹתֶיהָ	נַעֲרוֹתָיו	נַעֲרוֹתַיִךְ	נַעֲרוֹתֶיךָ	נַעֲרוֹתַי	נַעֲרוֹת	p. נְעָרוֹת	
	ן	שִׁפְחָתָם	ן	שִׁפְחַתְכֶם	שִׁפְחָתֵנוּ	שִׁפְחָתָהּ	שִׁפְחָתוֹ	שִׁפְחָתֵךְ	שִׁפְחָתְךָ	שִׁפְחָתִי	שִׁפְחַת	שִׁפְחָה a bondmaid.	
	ן	שִׁפְחוֹתֵיהֶם	ן	שִׁפְחוֹתֵיכֶם	שִׁפְחוֹתֵינוּ	שִׁפְחוֹתֶיהָ	שִׁפְחוֹתָיו	שִׁפְחוֹתַיִךְ	שִׁפְחוֹתֶיךָ	שִׁפְחוֹתַי	שִׁפְחוֹת	p. שִׁפְחוֹת	Ibid.
	ן	חָכְמָתָם	ן	חָכְמַתְכֶם	חָכְמָתֵנוּ	חָכְמָתָהּ	חָכְמָתוֹ	חָכְמָתֵךְ	חָכְמָתְךָ	חָכְמָתִי	חָכְמַת	חָכְמָה wisdom.	
	ן	חָכְמוֹתֵיהֶם	ן	חָכְמוֹתֵיכֶם	חָכְמוֹתֵינוּ	חָכְמוֹתֶיהָ	חָכְמוֹתָיו	חָכְמוֹתַיִךְ	חָכְמוֹתֶיךָ	חָכְמוֹתַי	חָכְמוֹת	p. חָכְמוֹת	פְּעָלָה
XIII.	ן	עֲטָרָתָם	ן	עֲטָרַתְכֶם	עֲטָרָתֵנוּ	עֲטָרָתָהּ	עֲטָרָתוֹ	עֲטָרָתֵךְ	עֲטָרָתְךָ	עֲטָרָתִי	עֲטָרַת	עֲטָרָת a crown.	
	ן	עֲטָרוֹתֵיהֶם	ן	עֲטָרוֹתֵיכֶם	עֲטָרוֹתֵינוּ	עֲטָרוֹתֶיהָ	עֲטָרוֹתָיו	עֲטָרוֹתַיִךְ	עֲטָרוֹתֶיךָ	עֲטָרוֹתַי	עֲטָרוֹת	p. עֲטָרוֹת	פְּעָלַת
	ן	טַבְּעָתָם	ן	טַבְּעַתְכֶם	טַבְּעָתֵנוּ	טַבְּעָתָהּ	טַבְּעָתוֹ	טַבְּעָתֵךְ	טַבְּעָתְךָ	טַבְּעָתִי	טַבְּעַת	טַבַּעַת a ring.	
	ן	טַבְּעוֹתֵיהֶם	ן	טַבְּעוֹתֵיכֶם	טַבְּעוֹתֵינוּ	טַבְּעוֹתֶיהָ	טַבְּעוֹתָיו	טַבְּעוֹתַיִךְ	טַבְּעוֹתֶיךָ	טַבְּעוֹתַי	טַבְּעוֹת	p. טַבָּעוֹת	פְּעָלַת
IRREGULAR.	ן	אֲבִיהֶם	ן	אֲבִיכֶם	אָבִינוּ	אָבִיהָ	אָבִיו הוּ	אָבִיךְ	אָבִיךָ	אָבִי	אֲבִי אַבִי	אָב a father.	
	ן	אֲבוֹתֵיהֶם	ן	אֲבוֹתֵיכֶם	אֲבוֹתֵינוּ	אֲבוֹתֶיהָ	אֲבוֹתָיו	אֲבוֹתַיִךְ	אֲבוֹתֶיךָ	אֲבוֹתַי	אֲבוֹת	p. אֲבוֹת	
	ן	אֲחֵיהֶם	ן	אֲחֵיכֶם	אָחִינוּ	אָחִיהָ	אָחִיו הוּ	אָחִיךְ	אָחִיךָ	אָחִי	אֲחִי	אָח a brother.	
	ן	אֲחֵיהֶם	ן	אֲחֵיכֶם	אֲחֵינוּ	אֲחֵיהָ	אֲחָיו	אֲחֵיךְ	אֲחֶיךָ	אֲחַי	אֲחֵי	p. אַחִים	
	ן	אֲחוֹתָם	ן	אֲחוֹתְכֶם	אֲחוֹתֵנוּ	אֲחוֹתָהּ	אֲחוֹתוֹ	אֲחוֹתֵךְ	אֲחוֹתְךָ	אֲחוֹתִי	אֲחוֹת	אָחוֹת a sister.	
	ן	אֲחִיוֹתֵיהֶם	ן	אֲחִיוֹתֵיכֶם	אֲחִיוֹתֵינוּ	אֲחִיוֹתֶיהָ	אֲחִיוֹתָיו	אֲחִיוֹתַיִךְ	אֲחִיוֹתֶיךָ	אֲחִיוֹתַי	אֲחִיוֹת	p. אֲחָיוֹת	
	ן	בְּתָם	ן	בְּתְכֶם	בִּתֵּנוּ	בִּתָּהּ	בִּתּוֹ	בִּתֵּךְ	בִּתְּךָ	בִּתִּי	בַּת	בַּת a daughter.	
	ן	בְּנוֹתֵיהֶם	ן	בְּנוֹתֵיכֶם	בְּנוֹתֵינוּ	בְּנוֹתֶיהָ	בְּנוֹתָיו	בְּנוֹתַיִךְ	בְּנוֹתֶיךָ	בְּנוֹתַי	בְּנוֹת	p. בָּנוֹת	
	ן	פִּיהֶם	ן	פִּיכֶם	פִּינוּ	פִּיהָ	פִּיו פִּיהוּ	פִּיךְ	פִּיךָ	פִּי	פִּי	פֶּה mouth.	
	ן	שֵׂיהֶם	ן	שֵׂיכֶם	שֵׂינוּ	שֵׂיהָ	שֵׂיו שֵׂיהוּ	שֵׂיךְ	שֵׂיךָ	שֵׂי	שֵׂי	שֶׂה a lamb.	

Observe.—(ֲ) and (ֱ) are likewise immutable when they are either a compensation for *Dagesh*; as the first (ֲ) in חֲרָשׁ (instead of חַרָשׁ), *an artist;* the first (ֱ) in חֱרֵשׁ (instead of חֵרֵשׁ) *a deaf person;* or in words derived from verbs of the 5th Conjugation (עו): as, זָר *a stranger, p.* זָרִים, *f.* זָרָה, &c. עֵד *a witness, p.* עֵדִים, *f.* עֵדָה:—and from the 8th Conjugation (כְּפוּלִים: as, מָגֵן *a shield, p.* מָגִנִּים.

2nd.—All short vowels followed by a letter having *dagesh**: as, כַּלָּה *a bride,* אִכָּר *a husbandman,* סֻלָּם *a ladder,* &c.—(See part I. page 35).

3rd.—All short vowels followed by a letter having *Sh'va final*†: as, קָרְבָּן *an offering,* שֻׁלְחָן *a table,* especially when the first letter is formative: as, מִשְׁפָּט *judgment,* אֶזְרָח *a native.*

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar words will therefore be retained: as הֵרָיוֹן *conception,* מִשְׁפָּחָה *a family,* נֶחָמָה *consolation,* בֶּהָלָה *terror* זִכָּרוֹן *remembrance,* &c.

5th.—*Sh'va* at the commencement of words is always retained, except in words of the form (פִּעֲלָה); as, בְּרָכָה *a blessing,* where it is changed into (ִ): See class XI.)—and in the form (פִּעֲלִי), where it is changed into (ִ) or (ֵ).

Obs.— Vowels not included in the preceding rules are mostly *mutable.*

Classification of Nouns.

68. Nouns may be distributed into thirteen Classes.—(See the annexed Tables.)

---

* Except אִכָּר, from which we find אִכָּרָה and אִכָּרִיָּה.

† Except the forms פִּעֲלָה and פַּעֲלָה: as, שִׁפְחָה *a handmaid,* מַלְכָּה *a queen,* נַעֲרָה *a young woman,* which change their short vowels into (ִ); thus, שִׁפְחוֹת, מְלָכוֹת, נְעָרוֹת.

‡ Except בַּהֶרֶת *a bright spot, p.* בְּהָרוֹת; חֲזִיוֹן *a vision, gen.* חִזְיוֹן *p.* חִזְיוֹנוֹת; מֶרְכָּבָה *a chariot, gen.* מֶרְכֶּבֶת *p.* מַרְכְּבוֹת.

I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable:* as, אוֹר *light,* קוֹל *the voice,* צַדִּיק *a just man.*

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(פָּעַל)—as, זָר *a stranger,* (lit. separated) רָם *exalted, superior,* שָׁר *a singer,* שַׂר or שַׁר *a prince,* צָר or צַר* *an oppressor.*

(†פֶּעֶל and פֶּל)—as, זֵר *a wreath, border,* גֵּר *a sojourner,* נֵר *a lamp;* שְׁאֵר *a relation,* כְּאֵב *pain.*

(פָּעִיל and פִּעֵל‡)—as, כִּיס *a purse,* מִין *a sort, species,* קִיר *a wall;* גִּבִּיר *a master,* שְׁבִיל *a path.*

פְּעוֹל and §פּוֹל)—as, אוֹר *light,* עוֹר *skin,* ‖כֹּחַ *strength;* חֲמוֹר *an ass,* שְׁאוֹר *leaven.*

---

* The genitive singular of these words is שַׂר and צַר. Of the former we find likewise שַׂרְכֶם *your prince;* otherwise they retain (ר): thus שָׂרִי, שָׂרִים, שָׂרֵיהֶם, &c., צָרַי, צָרֵיהֶם, &c.

† Except פְּאֵר, which has already been noticed.

‡ Except עִיר *a city, p.* עָרִים, עָרַי, עָרֵי, עָרֶיךָ.

§ Except יוֹם *a day, p.* יָמִים *or* יָמוֹת; *gen. p.* יְמֵי or יְמוֹת—יָמַי, יָמֶיךָ, &c.; יְמֵיהֶם, יָמֵיכֶם, &c.; *dual,* יוֹמַיִם.—Except likewise, שׁוֹר *an ox, p.* שְׁוָרִים; חוֹחַ *a thorn,* חוֹחִים or חֹחִים.

‖ See the second Note in the following page.

(פָּעוּל and פּוּל*)—as, גּוּר *a whelp,* רוּחַ† *the wind,* לוּחַ† *a table, board;* גְּבוּל *a boundary,* לְבוּשׁ *a garment.*

(פַּעֲלוּל, פַּעֲלִיל, פַּעֲלוֹל‡)—as, אַדִּיר *mighty,* עֲרִיץ (for עַרְיִץ) *a tyrant;* גִּבּוֹר *a hero,* שִׁכּוֹר *a drunkard;* עַמּוּד *a pillar;* תַּנּוּר *an oven.*

(פִּעֲלוֹן, פִּעֲלוֹן, פִּעֲלוֹן)—as, פַּעֲמוֹן *a bell;* שִׁלְטוֹן *might, power;* חֶסְרוֹן *want,* אֶבְיוֹן *a poor, needy person.*

(מַפְעִיל, מַפְעוֹל) (מַפְעוּל, מִפְעוֹל) as, מַשְׁחִית *a destroyer;* מַטְמוֹן *a treasure;* מַלְבּוּשׁ *a garment;* מִזְמוֹר *a song.*

(תַּפְעִיל, תַּפְעוּל) (תַּפְעוֹל) as, אֶגְרוֹף *the fist* אֶפְרוֹחַ *a chick;* תַּלְמִיד *a disciple;* תַּעֲנוּג *pleasure.*

(פַּעֲלִית—וּת) (פְּעֻלִּית) as, אַחֲרִית *end,* מַלְכוּת§ *kingdom;* שְׁאֵרִית *a remnant;* רֵאשִׁית (for רְאֵשִׁית) *beginning.*

To the preceding may be added many words of the following forms:—פַּלּוֹן): as, חַלּוֹן *a window.*—Root, חָלַל. (פָּעוּת:

---

*Except שׁוּק *a marked, p.* שְׁוָקִים; דּוּד *a kettle, p.* דְּוָדִים.

† The vowel under ח is denominated פַּתַח גְּנוּבָה *Furtive Pathach.* It is dropped in the process of declension: as, כֹּחַ, כֹּחֲךָ.

‡ Except צִפּוֹר *a bird, p.* צִפֳּרִים.

§ *p.* מַלְכֻיוֹת. Thus also from תַּחְתִּית *the nether, or lower part, p.* תַּחְתִּיּוֹת.

as, גָּלוּת *captivity*: Root, גָּלָה.—(פְּעוּת): as, כְּסוּת *a covering, garment.*—(פְּעִית): as, חֲנִית* *a lance.* (מוֹצָא): as, מוֹצָא *an outlet*, or *going out*: Root, יָצָא; מוֹרָא *fear*,† —(מָפְעָא): as, מַשָּׂא *a burden*: Root נָשָׂא.—(מִפְעָא): as, מִקְרָא *a convocation.*—(תִּירוֹשׁ): as, תִּירוֹשׁ *new wine.*—(עֲלִילָה): as, צֲאֵצָא *production, issue*: Root, יָצָא.

Obs.—Most words of the form פָּעַל, as יְקַר *honour, respect*, ‡ כְּתָב *a writing*, retain (ַ) in the genitive singular, and in the absolute plural: as, עֲנָק *a neck-chain*, *p.* עֲנָקִים; some, however, take (-) in the genitive singular, and *dagesh* on being inflected; thus, זְמַן *time, season*; *gen.* זְמַן; זְמַנִּי, זְמַנָּם, *p.* זְמַנִּים. Many words of the form פָּעַל receive likewise *dagesh*: as, הֲדַס *a myrtle*, *p.* הֲדַסִּים; מְעַט *little*,, *p.* מְעַטִּים *few*; אֲגַם *a pond*, *p.* אֲגַמִּים. Sometimes, however, *dagesh* is omitted: as, אַגְמֵי, אַגְמֵיהֶם. From דְּבַשׁ *honey*, we find דִּבְשִׁי.

II.

69. The second class comprehends monosyllables having mutable (ַ) as, דָּם *blood*, derived from verbs of the 7th conjugation (לה), and dissyllables which have a similar vowel for their *ultimate* and an immutable vowel for their *penultimate*: as, אוֹצָר *a treasure*, מוּסָר *correction.*

---

* *Plural* חֲנִיתִים or חֲנִיתוֹת, חֲנִיתוֹתֵיהֶם.

† Yet, of this we find מוֹרַאֲכֶם.

‡ The only inflections with which this word (כְּתָב) is found in Scripture, are כְּתָבָה and כְּתָבָם; but in the later writings we find it inflected in the following manner:—כְּתָב, *gen.* כְּתָב or כְּתַב—כְּתָבִי, &c. כְּתָבִים, כְּתָבֵי, כְּתָבֵיהֶם, &c.

Obs.—The change consists in this,—1st, (ִ) is changed mostly into (-) in the genitive singular and before the heavy affixes: as, דָּם, *gen.* דַּם, דִּמְכֶם (for דָּמְכֶם); אוֹצָר *gen.* אוֹצַר, אוֹצָרְכֶם, &c. 2nd, In the genitive plural, and before the heavy affixes, (ִ) is entirely omitted (Sh'va being substituted for it): thus, *p.* דָּמִים, *gen.* דָּמֵי, דָּמֵיהֶם, &c.; *p.* אוֹצָרוֹת, *gen.* אוֹצְרוֹת, אוֹצְרוֹתֵיהֶם (See Paradigms, No. II.).

Words of the following form belong to this Class:—

(פָּעַל) as, יָד* *a hand,* דָּג *a fish.*—(פִּיעֵל, פּוּעַל†) as, הֵיכָל *a palace,* עוּגָב *a musical instrument, a harp,* כּוֹכָב *a star.* (פָּעֵל, פְּעַל, פַּעַל): as, גַּנָּב *a thief,* כִּכָּר *a talent,* סֻלָּם *a ladder.* (פְּעִלָּן, פָּעְלָן, פִּעְלָן): as, כִּבְשָׁן *a furnace,* קָרְבָּן *an offering,* שֻׁלְחָן, *a table.*—(מִפְעָל, אֻפְעָל, מָפָל): as, מָסָךְ *a curtain, covering,* אֶזְרָח *a native,* מִשְׁכָּן *a tabernacle, a dwelling-place,* מִשְׁפָּט *judgment.*—(תּוֹעָל, מוֹעָל, מַעַל‡): as, מַסָּע *a removing, march,* מוֹסָד *a foundation,* תּוֹשָׁב *a sojourner.*

III.

71. The third Class comprehends words which have a mutable (ֶ) or (ֲ) in their penultimate, and

---

* From יָד we find יָדְכֶם, יָדְכֶן *your hand.*

† Several words of this and the following forms take *dagesh:* as, אוֹפָן *a wheel,* שׁוֹשָׁן *a rose,* מִשְׂגָּב *a high place, a place of refuge.* *p.* אוֹפַנִּים, שׁוֹשַׁנִּים, מִשְׂגַּבֵּי, &c. These belong to the eighth class.

‡ Some words of these and the preceding forms retain (ַ) in the genitive plural, &c.; others reject it: as, מַטָּע *a plant,* מַטָּעֵי; תּוֹשָׁב, תּוֹשָׁבֵי; מַסָּע, מַסָּעֵי, &c.

an immutable vowel in their ultimate syllable: as, קָצִיר *harvest*, מֵלִיץ *an interpreter*, בָּרוּךְ *blessed*, עִצָּבוֹן *pain, labour.*

The change consists in substituting (:) for (ֶ) and (ְ); thus, קָצִיר, *gen.* קְצִיר, קְצִירִי &c.: מֵלִיץ*, מְלִיצִי, מְלִיצְךָ, &c. עִצָּבוֹן, *gen.* עִצְּבוֹן, —עִצְּבוֹנִי, עִצְּבוֹנְךָ, &c.

Observe.—As two *Sh'vas* cannot begin a word, it follows that in words wherein (ֶ) is preceded by (:); as, רָעָבוֹן *hunger*, פְּרָזוֹן *an unwalled town*, the (:) must be changed into a vowel; and hence from the first we have in the genitive רַעֲבוֹן, and from the second פִּרְזוֹנוֹ *his*, &c.

Words of the following forms belong to this class:—

(פָּעִיל, פָּעוּל, ‡ פָּעֹל, † פָּעֵל) as, נָדִיב *a generous, liberal man*; אָדוֹן *a master, lord*; בָּרוּךְ *blessed*; אָמוּן *faithful.*

(פִּעָלוֹן, פִּרָזוֹן) as, זִכָּרוֹן *a remembrance.*

(פָּעוֹן, פָּלוֹן) *as,* שָׂשׂוֹן *joy*; יָגוֹן *sorrow.* (מָפוֹל): as, מָקוֹם *a place*; (מֵפִיל): as, מֵבִין *an intelligent man*, מֵלִיץ *an interpreter.*

---

* (ֵ) is, however, retained in the genitive singular: as, מֵלִיץ, *gen.* מֵלִיץ.

† Except שָׁלִישׁ *an officer* (perhaps of the third rank) and שָׁבוּעַ *a week*, which retain (ָ): thus, שָׁלִישִׁים, שָׁבוּעוֹת; to distinguish them from שְׁלִישִׁים the third time, שְׁבוּעוֹת *oaths.*

‡ A few words of this form, as טָהוֹר *pure*, גָּדוֹל *great*, change וֹ into short (ָ) on being joined to another word by Makkeph: thus, טָהֳרוֹ, גָּדְלוֹ. Several words of this form take *dagesh*, and change (וֹ) into (ֻ): as, אָדֻם *red, p.* אֲדֻמִּים: עָרֹם *naked*, עֲרֻמִּים.

IV.

72. The fourth Class comprehends all dissyllables having (־ָ) or (־ֶ) for their vowels: as, דָּבָר *a word*, לֵבָב *the heart.*

The change consists, 1st—in substituting (:) for the *penultimate* (־ָ) or (־ֶ) and in changing (־ָ) *ultimate* into (-) in the genitive singular, and before the affixes כֶם, נוּ; thus, דְּבַר, דִּבְרֵכֶם, דִּבְרֶכֶם, &c.; דִּבְרִי, דְּבָרוֹ, &c.; דִּבְרִים, &c.—2nd. In the genitive plural and before the heavy affixes, penultimate (־ָ) or (־ֶ) are changed mostly into (־ַ), more rarely into (-)*; and ultimate (־ָ) into (:); thus, דִּבְרֵיהֶן, דִּבְרֵיכֶם, דִּבְרֵיהֶם, דִּבְרֵיכֶן, דִּבְרֵי.

Words of the following forms belong to this class:—

(פָּעָל†)—as, זָהָב *gold*, חָכָם *a wise man*, נָהָר *a river*, בָּשָׂר *flesh.*

(פֶּעָל)—as, שֵׂעָר *a hair*, עֵנָב *a grape*, צֵלָע *a rib*, עָנָף *a twig, &c.*

V.

73. The fifth Class comprehends dissyllables having mutable (־ֶ) for their *ultimate*, and mutable (־ָ) for their *penultimate:* as, זָקֵן *an old man.*

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form (פָּעֵל):

---

* Thus חָכָם *a wise man, gen.* חַכַם, *p.* חֲכָמִים, *gen. p.* חַכְמֵי; כָּנָף *a wing, dual* and *p.* כְּנָפַיִם, *gen. p.* כַּנְפֵי.

† Some words of this form take *dagesh:* as, גָּמָל *a camel*, שָׁפָן *the rabbit, jerboa*, קָטָן *little:* thus גַּמַל, גַּמְלִי, גַּמְלֵךְ, גַּמְלִים, &c. They belong, of course, to the 8th class. חָלָב *milk*, has its genitive singular חֲלֵב; לָבָן *white*, לֵבֶן.

as, חָצֵר *a court*, כָּבֵד *the liver*, קָצֵר *short*, יָתֵד *a plug, nail*, &c.; (פָּעֵא)*: as, טָמֵא *unclean*, מָלֵא *full*, &c.

Obs.—יָרֵךְ *the thigh*, כָּתֵף *the shoulder*, גָּדֵר *a hedge*, גָּזֵל *plunder, robbery*, from their *gen. s.* thus—כָּתֵף, יֶרֶךְ, גֶּזֶל or גָּזֵל, גֶּדֶר or גָּדֵר.

VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, דֶּרֶךְ *a way* or *road*, שַׁעַר *a gate*, סֵפֶר *a book*, חֹדֶשׁ *a month*, לַיִל *night*, אָוֶן *iniquity, vanity*.

Words of this class have their genitive and absolute state singular alike; except those of the form פָּעֶל (as מָוֶת *death*), which drop (ֶ), and change (ַ) into (ָ) in their genitive singular, and retain (ֶ) in their inflections: thus, מוֹת, מוֹתִי, מוֹתוֹ, &c. And those of the form פִּעֵל, (as אַיִל *a ram*,) which drop the (ֵ), and change (ִ) into (ְ) in the genitive singular; retaining (ֵ) in their inflections; thus, אֵיל, אֵילִי, אֵילֹה, &c. From עָוֶל *wrong, injustice*, we find, however, *gen.* עָוֶל instead of עוֹל; עַוְלוֹ instead of עוֹלוֹ, *f.* עַוְלָה; but *p.* עוֹלוֹת.

Words of the following forms belong to this class:

(פֶּעֶל, פָּעֵל)—as, מֶלֶךְ *a king*, נַעַר *a boy*, בֶּגֶד *a garment*, סֵפֶר *a book*, חֵלֶק *a portion*.

---

* These, however, retain (ֵ) in their genitive singular and plural. Thus, טָמֵא, *gen. s.* טְמֵא, *gen. p.* טְמֵאֵי. Likewise, עָקֵב *the heel*, *gen. s.* עֲקֵב (but *gen. p.* עִקְּבֵי), יָשֵׁן *a sleeper*, *gen. p.* יְשֵׁנֵי, שָׂמֵחַ, *gen. p.* שְׂמֵחֵי, &c.

The vowels are subject to the following changes :—

(ַ) ultimate is changed into (:) before the affixes of the singular, in the genitive plural, and before the heavy affixes: as, מַלְכִּי, מַלְכְּךָ, מַלְכֵי, מַלְכֶּיהָ, מַלְכֵיכֶם, מַלְכֵיהֶם, &c. ; בֶּגֶד, בִּגְדִי &c. But in the absolute state plural, and before the light affixes, it is changed into (ִ): as, מְלָכִים *kings*, מְלָכַי *my kings*, בְּגָדִים *garments*, בְּגָדַי.

(ַ) penultimate is changed mostly into (-), but sometimes into (.) before the affixes of the singular, in the genitive plural, and its heavy affixes. Thus, מְ of מַלְכְּךָ, and בְּ of בֶּגֶד, are changed into מַ and בִּ; as, מַלְכִּי, בִּגְדִי,* בִּגְדֵיהֶם, בִּגְדֵי; but in the plural, and its light affixes, it is changed into (:); as, מְלָכִים, &c.

(ֶ) penultimate is mostly changed into (.) or (ֵ); as, סֵפֶר, סִפְרִי ; חֵלֶק, חֶלְקִי. &c. In the plural it follows the same rule as penultimate (ַ); thus, סְפָרִים, סְפָרַי, &c. סִפְרֵיכֶם, &c.

(פָּעֳל†)—as, אָזֶן *an ear*, חֹדֶשׁ *a month*, קֹדֶשׁ *holiness*, רֹחַב *breadth*, אֹרֶךְ *length*.

The vowel point (ֹ) is changed into *short* (ָ), and (ַ) follows the same rule as in the preceding forms. Thus, חֹדֶשׁ, חָדְשִׁי, חֳדָשִׁים, חָדְשֵׁי‡.

---

* Some words retain the (ַ); as, נֶגֶד, נִגְדִּי, נִגְדּוֹ, &c.; חֶלֶד, חֶלְדִּי. Others take either (.) or (-) in the genitive plural ; as, יֶלֶד *a child*, *gen. p.* יִלְדֵי or יִלְדֵי.

† The word פֹּעַל *work* (*action*), changes (ֹ) into (ָ). It is thus inflected. — פֹּעַל, *gen.* פֹּעַל, פָּעֳלִי, פָּעֳלְךָ, &c., פָּעֳלָכֶם, &c. ; *plural*, פְּעֻלִים, פְּעֻלֵי, פְּעֻלַי, פְּעֻלֵיכֶם : אֹהֶל *a tent*, is declined in the same manner. אָהֳלִי, אָהֳלְךָ or אָהֳלֵךְ, אָהֳלוֹ, &c. ; But *plural* אָהֳלִים, אָהֳלֶיךָ, אָהֳלָיו ; *gen. p.* אָהֳלֵי, אָהֳלֵיכֶם, &c. ; תֹּאַר *a form*, תָּאֳרוֹ or תָּאֲרוֹ. From קֹמֶץ *a handful*, we find קָמְצוֹ; גֹּדֶל *greatness*, גָּדְלוֹ.

‡ Many words of this form have their plural like those of the preceding form ; as, בֹּקֶר, בְּקָרִים ; רֹתֶם, רְתָמִים, &c. : בֹּהֶן, בְּנֵה, נֹכַח from their plural, בְּהֹנוֹת, נְכֹחוֹת.

(פָּעַל, פָּעֵל)—as, עָוֶל *wrong, injustice,* תָּוֶךְ *the middle,* מָוֶת *death;* זַיִת* *an olive,* לַיִל *night,* יַיִן *wine* עַיִן *an eye.*

The changes of the vowel-points of these forms have already been explained.

(†פְּעִי)—as, פְּרִי *fruit,* גְּדִי *a kid,* אַרְיֵי *a lion,* ‡ לְחִי *cheek, jaw-bone,* כְּלִי *a vessel.*

(:) is changed into (.) or (ֵ); and (.) into (:), in the singular: as, פִּרְיִי, פִּרְיְךָ, &c.; כֵּלְיִי, כֵּלְיְךָ. In the plural most of them retain (:), and change (.) into (ֵ); thus, גְּדָיִים, § אֲרָיִים or אֲרָיוֹת, *gen. pl.* גְּדָיֵי, &c.—כְּלִי changes (:) into (.), and retains (.); thus, כֵּלִים *gen. pl.* כֵּלַי, כֵּלָיִךְ, כֵּלָיו, כֵּלֶיהָ, &c.; כֵּלֵיכֶם, &c.

(פָּעִי)—as, חָלְיִ ‖ *sickness,* עָנְיִ *affliction,* צָרְיִ or צְרִי *balm,* חָרְיִ *burning, anger.*

---

* *Gen. s.* זַיִת—זֵיתִי &c. *p.* זֵיתִים, זֵיתַי, זֵיתֶיךָ &c. עַיִן *gen.* עֵין—עֵינִי, עֵינְךָ, &c. *p.* (*dual*) עֵינַיִם *gen.* עֵינַי—עֵינַי, עֵינֶיךָ, &c. But עֵינוֹת, signifies *springs, fountains,* and its genitive is עֵינוֹת. Thus likewise, מַעְיָן *a spring, well, p.* מַעְיָנִים or מַעְיָנוֹת, *gen. p.* מַעְיְנֵי and מַעְיָנוֹת. Several other words of this form have their plural in this manner: as, חַיִל *a host,* חֵילִים; עַיִר *a young ass,* עֲיָרִים—בַּיִת *a house,* forms its plural בָּתִּים, and retains the long (ִ) and *dagesh* through the plural inflections: thus, *gen.* בָּתֵּי—בָּתַּי, בָּתֶּיךָ, &c.; contrary to general analogy.

† Most words of this form change (:) into (ֵ) in pause: thus, לְחִי, פְּרֵי, גְּדֵי.

‡ The plural (dual) of לְחִי is לְחָיַיִם, *gen.* לְחָיֵי.

§ A few words of this form change י into א in the plural: as, חַלִי *a ring, p.* חַלָאִים; פֶּתִי *a simpleton, p.* פְּתָיִים or פְּתָאִים; צְבִי *a gazelle; p.* צְבָיִים or צְבָאִים; *f.* צְבִיָה *p.* צְבָאוֹת.

‖ In pause חֳלִי, עֳנִי, צֳרִי.

VII.

75. The seventh Class comprehends all words having (ֵ) mutable for their ultimate, and an immutable vowel for their penultimate: as, מֹשֵׁל *a ruler, regent,* חֹתֵן *a father in law,* אֹהֵב *a lover,* שֹׂנֵא *a hater, enemy,* כִּסֵּא *a covered seat, a throne,* סוֹחֵר *a merchant,* מַקֵּל *a staff,* אוֹיֵב *an enemy.* Likewise some of the monosyllables derived from the ל״ה: as, שֵׁם *a name.*

(ֵ) is mostly changed into (ֵי); as, אוֹיְבִי, אוֹיְבִים, אוֹיְבֵי, מְקֵלִי, מְקֵלוֹת, חוֹתְנוֹ, &c.; or into (ֶ) when the middle letter is a guttural: as, אֹהֲבִי, אֹהֲבוֹ, &c.; סוֹחֲרִים, סוֹחֲרֵי, &c. Before ךָ, כֶם; and וֹ it is changed mostly into (ְ); as, חֹתְנְךָ, מְקֵלְכֶם, sometimes into (ַ); as, אוֹיְבְךָ, אוֹיְבְכֶם; שִׁמְךָ, שִׁמְכֶם; and into (ֶ) when the 2nd or 3rd radical is a guttural: as, אֹהַבְכֶם, שֹׂנַאְךָ, &c.

In the genitive singular (ֵ) is mostly retained, though in some instances it is changed into (ֶ); as, מִזְבֵּחַ *an altar, gen.* מִזְבַּח מַקֵּל, *gen.* מְקַל or מַקַּל.

Words of the following form belong to this class:—

(פּוֹעֵל, פֹּעֵל)—as, פּוֹקֵד *a visitor,* כֹּהֵן *a priest,* עֹרֵב *a raven,* אוֹרֵב *an ambush;* עִוֵּר *a blind man,* עִלֵּג *a stammerer,* אִלֵּם *a dumb person.*

מַפְעַל, מִפְעַל— as, מַסְמֵר *a nail,* מַכְתֵּשׁ *a mortar,* מַפְתֵּחַ *a key,* מַעֲשֵׂר *a tenth part, tithes;* מִסְכֵּן *a poor man.*

(מוֹעֵל פֵּעַ)—as, מוֹפֵת *a wonder*, מוֹעֵד *an appointed time, a festival*, מוֹקֵשׁ *a snare;* * שֵׁם *a name*, בֵּן *a son*, † עֵץ *a tree.*

VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, גַּן *a garden*, גַּנִּי *my garden;* לֵב the *heart*, לִבִּי *my heart;* חֹק *a law, statute*, חֻקִּי *my statute;* גָּמָל *a camel*, גְּמָלִי *my camel*, גְּמָלְךָ *thy camel*, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(‡פַּלֵּל)—as, סַל *a basket*, כַּד *a pail, bucket*, יַם or יָם *the sea*, עַם or עָם *a people*, רַךְ *soft, tender*, דַּל *a poor man.*

These retain (-) in the genitive singular and in the inflection §.

---

* With Makkeph.—שֵׁם־, בֵּן־. The plural of this word (בֵּן) is בָּנִים, *gen. p.* בְּנֵי—בָּנַי, בָּנֶיךָ, &c. בָּנֵיכֶם, &c.

† עֵץ and a few others of this form retain (־) through their inflections, except in the genitive plural and the heavy affixes: thus, עֲצֵי עֵצֶךָ, &c. *p.* עֵצִים, עֲצֵי, עֵצֶיךָ, *gen. p.* עֲצֵי, עֲצֵיכֶם, &c.

‡ Many words of this form have (ֶ) or (-) in their absolute state: as, עַם or עָם; generally (ֶ) in pause; as, דַּל, דָּל; גַּל, *a heap*, גָּל; but always (-) in the genitive and the inflections.

§ Except צַד *the side*, פַּת *a small piece, morsel*, סַף *the threshold*, which take (·) in the inflections: thus, צִדִּי, צִדְּךָ, פִּתִּי, פִּתִּים. From

(פֶּל)—as, שֵׁן *a tooth*, צֵל *a shadow*, לֵב *the heart*, קֵץ *end*, חֵךְ *the palate*, אֵשׁ *fire*.

These retain generally (ֵ) in the genitive singular*, but change it into (.) in the inflection: as, שִׁנִּי, שִׁנּוֹ, *p.* שִׁנַּיִם†, שִׁנַּי, שִׁנֵּי, שִׁנֶּיךָ, &c.

(פַּל)—as, עוֹל *a yoke*, חֹק *a decree*, כֹּל *all, the whole*, עֹז *might, power, strength*, תֹּף *a drum*, תֹּם *innocence*.

Some of these retain ֹ in the genitive: as, עֹל *gen.* עֹל; others change it into short (ָ) with Makkeph: as, חָק־, כָּל־.

Before the inflections, (ֹ) is mostly changed into (ו); as, עוֹל, עֻלִּי, עֻלְּךָ, though sometimes into short (ָ); as, עָזִּי; especially before דְּ and כֶם: as, חֹק, חֻקִּי, חֻקְּךָ, חֻקְּכֶם; עֹז, עֻזִּי, עֻזְּךָ or עָזְּךָ.

(מָפֹל, מָפוֹל)—as, מָעוֹז *a place of strength, a fort*, מָעֻזִּי, מָעֻזְּךָ or מָעָזְּךָ, מָעֻזְּכֶם; מָגֵן *a shield*, מָגְנִּי, *p.* מָגִנִּים, מָגִנֵּי, (ָ) being here immutable.

Many contracted words derived from roots whose second letter is נ, as, אַף *face, countenance, anger*, (from אָנַף *to breathe through the nose, to snort*), and בַּת *a daughter* (from בֶּנֶת feminine of בֵּן *a son*) belong to this class, and are inflected in a similar manner: thus, אַפִּי, אַפְּךָ, אַפּוֹ; *plural*, (dual) אַפַּיִם, *g. p.* אַפַּי, אַפַּי, אַפַּיִךְ, &c. בִּתִּי, בִּתְּךָ, &c. *p.* בָּנוֹת *gen. p.* בָּנוֹת, בְּנוֹתַי, בְּנוֹתַיִךְ

הַר *a mountain*, we have in the plural הָרִים, *gen. p.* הָרֵי, הָרֵי, &c. (ֵ) being a compensation for *dagesh*. Thus likewise, בַּר, *pure, selected*, בָּרִים, בָּרֵי, &c.

* Except a few which take (ֶ) with Makkeph: as, שֶׁן־, לֶב־.

† But שְׁנַיִם, signifies *two;* and שְׁנֵי *years*, שְׁנֵי *my years*, שְׁנֶיךָ *thy years*. Several words of this form change (ֵ) into (-): as, בֵּן *a stand, basis*, בְּנוֹ; קֵן *a nest*, with Makkeph קֶן־; but in other respects regular קִנּוֹ, &c. From אֵשׁ *fire*, we have אִשּׁוֹ, אִשָּׁם and אִשָּׁכֶם instead of אִשְּׁכֶם.

בְּנוֹתֵיךְ, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, גָּמָל *a camel*, זְמַן *time*, שַׁבָּת *the day of rest, the sabbath*, עָנִי *a poor (humble) man, &c.* Most of these have already been noticed in the preceding notes.

IX.

77. The ninth Class comprehends all words terminating in ה־; as, שָׂדֶה *a field*, רֹעֶה* *a shepherd*, יָפֶה *beautiful, handsome*, מַחֲנֶה *a camp*, רֹאֶה *a seer*, מַרְאֶה *appearance, colour, vision*, מַעֲשֶׂה *work.*

1. ה־ is changed in ה־ in the genitive singular: as, רֹעֵה *gen.* רֹעֵה; שָׂדֵה, שָׂדֵה.

2. Before the inflections it is dropped: as, רֹעִי, רֹעִים, רֹעֵי, רֹעַי, &c. שָׂדִי, שָׂדְךָ, שָׂדֹו, &c. *p.* שָׂדוֹת, *gen. p.* שְׂדוֹת; or *p.* שָׂדִים (by analogy), *gen. p.* שְׂדֵי, שָׂדַי, שָׂדֶיךָ, שָׂדֵינוּ, &c.

3. Before the affix of the third person masculine singular, ה is mostly retained†: as, שָׂדֵהוּ, מַעֲשֵׂהוּ, מַרְאֵהוּ, &c.—Third person *f. s.* מַרְאָהּ or מַרְאֵהּ, מַעֲשָׂהּ or מַעֲשֵׂהּ‡

---

* Words comprehended in this class, are derived from roots whose third radical is ה; they form their feminine by changing (ֶ) into (ָ): as, רֹעָה *a shepherdess; m.* יָפֶה, *f.* יָפָה; עֹלֶה *one that ascends f.* עֹלָה. Except בֹּכֶה *one who weeps, weeping*, צֹפֶה *one who watches, a watchman*, and a few others which form their feminine בֹּכִיָּה, צֹפִיָּה.

† This is likewise the case with some nouns not terminating in ה: as, פִּלֶגֶשׁ *a concubine*, פִּלַגְשֵׁהוּ; יָד *a hand*, יָדֵהוּ.

‡ *Aben Ezra* (in צחות) asserts, indeed, that this form (מַעֲשֵׂהּ) is inadmissible: I have, however, followed *Kimchi*, who justifies its usage.

Words of the following form belong to this class :—

(פֹּעֶה, פֶּעֶה, פָּעֶה)—as, חָזֶה *the breast, p.* חָזוֹת; קָנֶה *a reed, a sconce, p.* קָנִים or קָנוֹת; עָלֶה *a leaf, p.* עָלִים; גֵּאֶה *arrogant, p.* גֵּאִים; רֵעֶה * *a friend, companion, p.* רֵעִים; רֹעֶה *p.* רֹעִים; קֹנֶה *a purchaser, p.* קֹנִים.

(מַפְעֶה, מַפְעֶה)—as, מִשְׁנֶה *p.* (by analogy) מִשְׁנִים; *second in rank, double, p.* מִשְׁנִים; מַחֲנֶה, *p.* מַחֲנוֹת, dual מַחֲנַיִם. (מַעֲה)—as, מַטֶּה *a staff, branch, tribe, p.* מַטִּים or מַטּוֹת; מַכֶּה *one that strikes, p.* מַכִּים, &c.

78. The following four Classes comprehend nouns feminine terminating in ־ָה, ־ֶת, ־ַת.

Those that terminate in ־ָה have this in common:—

1st.—That they change ־ָה into ־ַת in the genitive singular, and before כֶם, כֶן.

2nd.—That they retain ת and ־ in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing ־ָה into וֹת, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in ת are subject, see remarks on Class XIII.

X.

79. The tenth Class comprehends all nouns terminating in ־ָה, preceded by an immutable vowel: as, גְּבוּרָה *strength,* תְּחִנָּה *a prayer, supplication.*

---

* רֵעֶה, מִשְׁנֶה, and מִקְרֶה retain (־) in the genitive singular.

Excepting the genitive singular, and before כֶם and נוּ, as already noticed in the preceding observation, both vowels are retained. The plural is formed by וֹת, and the absolute state plural and its genitive are the same. Thus, גְּבוּרָה, *gen.* גְּבוּרַת,—גְּבוּרָתִי; *p.* גְּבוּרוֹת *gen.* גְּבוּרוֹת,—גְּבוּרוֹתַי, &c.

Words of the following forms belong to this class:—

(פְּעוּלָה, פְּעִילָה, פְּעֻלָה)—as, אֲכִילָה *a meal;* עֲבוֹדָה *service, labour;* גְּדוּלָה or גְּדֻלָה *greatness, joy.*

(פְּעוּלָה, פַּעוֹלָה)—as, חֲבוּרָה *a bruise,* בְּכוּרָה *an early fig.*

(פִּילָה, פֵּילָה, פֻּלָה)—as, צָרָה *distress, anguish,* קָמָה *standing corn;* שִׁיבָה *old age,* צֵידָה *provision;* בִּינָה *understanding.*

(פָּלָה, פַּלָה, פַּלָה)—as, כַּלָה *a bride;* מִדָּה *a measure;* סֻכָּה *a hut, tabernacle,* חֻקָּה *a law.*

(תְּפִלָּה, מְפִלָּה)—as, תְּפִלָּה *a prayer,* תְּהִלָּה *praise;* מְגִלָּה *a roll, volume.*

(מַעָה, תּוֹעָה)— as, מַכָּה *a smiting, wound,* מַסָּה *a tempting, temptation;* תּוֹרָה *a law, instruction,* תּוֹדָה *an acknowledgment, thanks.*

XI.

80. The eleventh Class comprehends nouns having the same termination as the preceding, viz. ־ה, but preceded by mutable (ֵ) or (ֶ): as, שָׁנָה *a year,* שֵׁנָה *sleep.*

ה־ ultimate has already been explained; and (ַ) or (ָ) penultimate are changed into (ְ), except in the plural absolute. Thus, שָׁנָה, *gen.* שְׁנַת, שְׁנָתִי, &c. Plural שָׁנוֹת, *gen.* שְׁנוֹתַי שְׁנוֹת, &c.

Obs.—Words having (ַ ַ) for their vowels, preceded by (ְ), change (ְ) into (ַ) or (־); as, בְּרָכָה *a blessing, gen.* בִּרְכַת, בִּרְכָתִי, בִּרְכָתְךָ, &c., *p.* בְּרָכוֹת, *gen.* בִּרְכוֹת, בִּרְכוֹתַי. See the examples under the form פְּעָלָה.

Words of the following forms belong to this class:—

(פְּעָה, פֻּעָה—as, שָׁנָה *a year,* יָפָה *fair, beautiful,* מָנָה* *a portion,* שָׂפָה† *lip;* פֵּאָה *a corner,* מֵאָה‡ *a hundred.*

(מוֹעָלָה—עֲ, עֲלָה)—as, עֵצָה *advice, counsel,* שֵׁנָה *sleep,* חֵמָה *anger;* מוֹרָשָׁה *an inheritance,* מוֹעֵצָה *a device.*

(§ פְּעֻלָה, פְּעָלָה—as, נְדָבָה *a free gift, gen.* נִדְבַת; צְדָקָה *righteousness, gen.* צִדְקַת; גְּעָרָה *a rebuke, gen.* גַּעֲרַת; קְעָרָה *a dish, gen.* קַעֲרַת‖; חֲרָדָה *terror, gen.* חֲרַדַת; נְבֵלָה *a carcase, gen.* נִבְלַת.

---

* מָנוֹתֶיהָ (Est. ii. 9.) is a deviation from the rule.

† *p.* שְׂפָתוֹת or (dual) שְׂפָתַיִם, *gen. p.* שִׂפְתוֹת or שִׂפְתֵי; אָלָה *an oath,* retains the first (ַ); thus, *gen.* אֲלַת, אָלָתִי, &c.

‡ *p.* מֵאוֹת, dual מָאתַיִם, instead of מְאָתַיִם.

§ Most words of this form retain (ֲ) in the genitive: as, אֶבְרָה, *gen.* אֲבֶרַת, אֲבֶרְתִי—אֲבֶרַת; בְּהֵמָה *cattle,* has its genitive בְּהֶמַת—בְּהֶמְתִּי; עֲטָרָה *a crown, gen.* עֲטֶרַת; מַצֵּבָה, *gen.* מַצֶּבַת. (See observation, on Class XIII.)

‖ *p.* קְעָרוֹת, *gen.* קַעֲרוֹת. קְעָרוֹתָיו (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (ְ) in the genitive: as, מְעָרָה *a cave, gen.* מְעָרַת; תְּעָלָה *an aqueduct gen.* תְּעָלַת.

XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms פֶּעֶל, פִּעֵל and פֻּעַל; as, for instance, מַלְכָּה *a queen*, from מֶלֶךְ *a king*; נַעֲרָה *a young woman, a girl*, from נַעַר *a boy*; עֶזְרָה *aid, assistance*, from עֵזֶר *an aid, help*; סִתְרָה *a hiding-place, shelter*, from סֵתֶר *a secret place, shelter, protection*; חָרְבָה *a waste, ruin* from חֹרֶב *dryness desolation.*

ה־ has already been explained. The short vowels (-) (ֶ) (ִ) and (ֻ) with the following (:) are retained, except before the absolute state plural, where the short vowels are changed into (:), and the (:) of the second letter into (ַ).—Thus מַלְכָּה, *p.* מְלָכוֹת; נַעֲרָה, *p.* נְעָרוֹת; חָרְבָה, *p.* חָרְבוֹת; חָרְפָּה, *p.* חָרְפוֹת; שִׁמְלָה, *p.* שִׂמְלוֹת.

Words of the following forms belong to this Class:—

(פַּעֲלָה, פִּעֲלָה, פֻּעֲלָה) (פָּעֳלָה) —as, עַלְמָה *a young woman*, שַׂלְמָה and, שִׁמְלָה *a robe, garment*; שִׂמְחָה *joy*, אַהֲבָה *love*, כִּבְשָׂה or כַּבְשָׂה *a ewe-lamb*, יַלְדָה *a girl*, שִׁפְחָה *a bondmaid*; חֶרְפָּה *a reproach*; חָרְבָה *a ruin, desolation*, חָכְמָה *wisdom*; עָרְמָה *cunningness.*

XIII.

82. The thirteenth Class comprehends feminine nouns terminating in ־ָת, ־ֶת, ־ִת, ־ֹת, or ־ֻת, as, גְּבֶרֶת *a mistress*, כְּתֹנֶת* *a coat*, טַבַּעַת *a ring.*

---

* This word has several other forms. (See Kimchi in שרשים).

The Genitive and Absolute state singular are the same: as, גְּבֶרֶת *g.* גְּבֶרֶת.—On being augmented by the pronominal affixes ת receives *dagesh*, the last vowel is changed into (:) and the penultimate (ֶ) is either retained, as בְּהֶמְתִּי *cattle*, בְּהֶמְתְּךָ, בְּהֶמְתּוֹ, or it is changed into (-) or (.) as מִשְׁמֶרְתִּי *keeping, trust*, מִשְׁמַרְתְּךָ ; גְּבֶרֶת—גְּבַרְתִּי. Penultimate ֵ is mostly changed into short (ֶ) ; as, קְטֹרֶת *incense*, קִטַּרְתִּי.*

Obs.—Most Nouns belonging to this class have two forms for their absolute state: as, גְּבֶרֶת and גְּבִירָה — בְּהֶמֶת and בְּהֵמָה—מִלְחֶמֶת and מִלְחָמָה *war*, — מַצֶּבֶת and מַצֵּבָה *a pillar*, תּוֹלַעַת and תּוֹלֵעָה *a worm* (in the same manner as the participles פּוֹקֶדֶת and פּוֹקְדָה.) Now, the singular is regulated by the first form (terminating in ־ֶת) as already described ; but the plural is regulated by the termination ־ָה, and hence the plural of גְּבֶרֶת is גְּבִירוֹת—גְּבִירוֹתַי, &c., without *dagesh* (from גְּבִירָה. Thus likewise from מִלְחֶמֶת—מִלְחַמְתִּי ; but *p.* מִלְחָמוֹת — מִלְחָמוֹתַי (from מִלְחָמָה). From מַצֶּבֶת—מַצַּבְתִּי, but *p.* מַצֵּבוֹת—מַצֵּבוֹתַי.

Words of the following forms belong to this Class: —

(פִּעֶלֶת, פּוֹעֶלֶת, פִּעֶלֶת, פִּעֶלֶת) — as, גִּבֶּרֶת, עֲטֶרֶת†; תְּכֵלֶת *blue*, or *sky-coloured*; כּוֹתֶרֶת *a crown, chapiter*; תּוֹלַעַת *a worm*, יְכֹלֶת *ability*, נְחֹשֶׁת *copper*.

(פִּעֶלֶת, פָּעֶלֶת פִּעֶלֶת, פַּעֶלֶת)—*as*, אַדֶּרֶת *a mantle*, קַדַּחַת *a fever*; אַגֶּרֶת† *a letter*; כַּפֹּרֶת *a covering, the mercy seat*‡, כֻּסֶּמֶת *spelt*, (lit. the *shorn*), שִׁבֹּלֶת§ *an ear of corn.*

---

* But from נְחֹשֶׁת we have נְחֻשְׁתִּי, נְחֻשְׁתְּךָ. From מַשְׂכֹּרֶת *hire*, we have מַשְׂכַּרְתִּי.

† *p.* עֲטָרוֹת (from עֲטָרָה) *g.* עֲטֹרוֹת. ‡ אִגְּרוֹת.

§ *p.* שִׁבֳּלִים, *g.* שִׁבְּלֵי.

(מִפְעֶלֶת, מִפְעָלָה or מִפְעֲלָה)—as, מִלְחָמָה or מִלְחֶמֶת *war*, מִשְׁפָּחָה† *a family*, מֶמְשָׁלָה *rule, dominion* מִשְׁקֶלֶת.

(תִּפְעֶלֶת, תִּפְעָלָה or תִּפְעֲלָה)—as, תִּפְאָרָה or תִּפְאֶרֶת *glory, splendour;* אַמְתַּחַת *a sack.*

(מוֹעֶלֶת, תּוֹעֵלָה, עֵלָה)—as, שֶׁבֶת *staying, sitting,* שִׁבְתִּי *my sitting,* תּוֹחֵלָה *hope,* מוֹלֶדֶת *birth-place, native-place.*

To the above class belong אִשָּׁה or אֵשֶׁת *g.* אִשַּׁת·—אִשְׁתִּי, אִשְׁתְּךָ, *p.* נָשִׁים, or more usually אֲשׁוֹת, *g. p.* נָשַׁי, נָשֶׁיךָ·—אֱמֶת *truth,* (for אֱמֶנֶת), is thus inflected אֲמִתִּי, אֲמִתְּךָ, אֲמִתּוֹ, &c.

Exercise.

In translating the following exercises, the student must insert the words IS, ARE, &c, where he finds the asterisks* : as—

כָּל־יְמֵי עָנְיִ֫* רָעִים, וְטוֹב לֵב* מִשְׁתֶּה תָּמִיד

All the days of the afflicted man ARE *evil, and (but) a cheerful heart* IS *a continual feast.*

שְׁמַע[1] בְּנִי‡ מוּסַר[2] אָבִיךָ, וְאַל־תִּטּוֹשׁ[3] תּוֹרַת אִמֶּךָ:
יִרְאַת[4] יְיָ֫* רֵאשִׁית[5] דָּעַת[6]: מָוֶת[7] וְחַיִּים* בְּיַד[8] לָשׁוֹן[9]:

[1] Hear בְּנִי ‡ [2] Instruction. [3] Do not forsake. [4] Fear. [5] Beginning, or chief. [6] Knowledge. [7] Death. [8] Hand, power. [9] Tongue.

† Or מִשְׁפַּחַת, *p.* מִשְׁפָּחוֹת· *g. p.* מִשְׁפָּחוֹת·

‡ For the signification of the untranslated words, see the *Index of Words* at the end of the work.

הוֹן[10] עָשִׁיר[11]׃ קִרְיַת[12] עֻזּוֹ[13]׃ מְחִתַּת[14] דַּלִּים[15]׃ רֵישָׁם[16]׃ גַּם[17]
לְרֵעֵהוּ[18] יִשָּׂנֵא[19] רָשׁ[20]׃ וְאֹהֲבֵי[21] עָשִׁיר רַבִּים[22]׃ כָּל־אֲחֵי[23] רָשׁ
שְׂנֵאָהוּ[24] וְדַל מֵרֵעֵהוּ יִפָּרֵד[25]׃ רֵעֲךָ וְרֵעַ אָבִיךָ[26] אַל־תַּעֲזֹב׃
וּבֵית אָחִיךָ אַל־תָּבוֹא[27] בְּיוֹם אֵידֶךָ׃ שׁוֹט[28] לַסּוּס׃
מֶתֶג[29] לַחֲמוֹר׃ וְשֵׁבֶט[30] לְגֵו[31] כְּסִילִים[32]׃ עֲטֶרֶת[33] זְקֵנִים*
בְּנֵי בָנִים׃ וְתִפְאֶרֶת[34] בָּנִים* אֲבוֹתָם[35]׃ עֲטֶרֶת תִּפְאֶרֶת*
שֵׂיבָה[36]׃ בְּדֶרֶךְ צְדָקָה[37] תִּמָּצֵא[38]׃ זֶבַח[39] רְשָׁעִים[40]* תּוֹעֲבַת[41]
יְיָ׃ וּתְפִלַּת[42] יְשָׁרִים[43]* רְצוֹנוֹ[44]׃ מַקְרִיב[45] זֶבַח מֵחֵיל[46] דַּלִּים
זוֹבֵחַ[47] בֵּן לְעֵינֵי[48] אָבִיו׃ וְזֹבֵחַ צַדִּיקִים* שַׁוְעַת[49] פִּיהֶם
וְקוֹל[50] רִנָּתָם[51] יְבַקַּע[52] שָׁמָיִם׃ בּוֹנֶה[53] בֵּיתוֹ בְּחֵיל זָרִים[54]
כּוֹנֵס[55] אֲבָנִים[56] לְקִבְרוֹ[57]׃

[10] Wealth. [11] The rich *man.** [12] City. [13] Strength. [14] Dread, destruction. [15] A poor *man.* [16] Poverty. [17] Likewise, even. [18] Neighbour, *friend.* [19] Is-hated. [20] A poor *man.* [21] A lover, friend. [22] Many. [23] Hate-him.† [24] Is-separated. [25] Do-not forsake. [26] Do-not-come. [27] Calamity. [28] A whip. [29] A bridle. [30] A rod. [31] Body, back. [32] A fool. [33] A crown. [34] Glory. [35] Parents. [36] Old age. [37] Righteousness. [38] She-(it) will-be-found. [39] Sacrifice. [40] רָשָׁע a wicked man. [41] Abomination. [42] Prayer. [43] יָשָׁר a *straight*, upright man. [44] רָצוֹן will, delight, favor. [45] He-that-offers. [46] חַיִל wealth, substance, goods. [47] *Is like one* that slays. [48] Before-the-eyes-of, in-the-presence-of. [49] Cry, supplication. [50] Sound. [51] Song, prayer. [52] Cleaves, *penetrates.* [53] He-that-builds. [54] A stranger. [55] Gathers. [56] A stone. [57] A grave.

---

* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

A virtuous woman [woman[1]-of virtue[2]] *is a* crown[3] to [of]-her husband,[4] but-[and]-as-rottenness[5] in his bones,[6] *is* one-that-causes-shame.[7]

House[8] and-wealth[9] *are the* inheritance[10]-of fathers[11], but-[and] from-the-lord *is a* prudent[12]woman [woman prudent].

The way[13]-of *a*-fool[14] *is* right[15] in-his-*own*-eyes;[16] but-[*and*] *the*-wise-*man*-[17] hearkens[18] unto counsel.[19]

The light[20]-of *the* eyes rejoices[21] *the* heart;[22] and-a-good-report[23] [*and-report good*] fattens[24] *the* bone.

In-*the*-light[25]-of *the* king's countenance [*face-of-the*[26] *king*[27]] *is* life;[28] and-his-favour[29] *is as*-a-cloud[30]-of the latter-rain.[31]

The wrath[32]-of *a* king *is as* messengers[33]-of death: but [*and*] a wise man [a man wise[34]] will-pacify-it[35] [her].

The grave[36] and-destruction[37] *are* before[38] the Lord, how-much-more[39]-*then the* hearts-of *the* children[40]-of men? [*man*[41]].

1 הוֹן 2 בַּיִת 8—מְבִישָׁה 7 עֲצָמוֹת *p.* עֶצֶם 6 רָקָב 5 בַּעַל 4 עֲטֶרֶת 3 חַיִל 2 אִשָּׁה 1
10 שׂוֹמֵעַ 18 וְחָכָם 17 עַיִן 16 יָשָׁר 15 אֱוִיל 14 דֶּרֶךְ 13 — מַשְׂכִּיל 12 אָב 11 נַחֲלַת
19 פָּנִים 26 אוֹר — תִּרְצוֹן 25 שְׁמוּעָה טוֹבָה 23 לֵב 22 יְשַׂמַּח 21 מָאוֹר 20 — עֵצָה
27 חַיִּים 28 מֶלֶךְ 34 מַלְאָכִים *p.* מַלְאָךְ 33 חֵמָה 32—מַלְקוֹשׁ 31 עָב 30 רָצוֹן 29
35 יְכַפְּרֶנָּה — שְׁאוֹל 37 אֲבַדּוֹן 38 אַף כִּי 39 נֶגֶד 38 בֶּן 40 אָדָם 41 בָּנִים *p.*

CHAPTER IV.

ADJECTIVES.

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition : as—

מַעֲנֶה רַךְ יָשִׁיב חֵמָה :	A soft *answer turneth away wrath.*
שְׁמוּעָה טוֹבָה תְּדַשֶּׁן עָצֶם :	A good *report maketh the bone fat.*
אֲרִי נוֹהֵם וְדוֹב שׁוֹקֵק :	As a roaring *lion, and* a greedy *bear*, so is
מוֹשֵׁל רָשָׁע עַל עַם דָּל :	A wicked *ruler over* a poor *people.*

84. As qualifying words, adjectives are placed after their respective nouns : thus, אִישׁ טוֹב *a man good*, i. e. *a good man ;* but not טוֹב אִישׁ.

85. Adjectives agree with their nouns in gender and number :* thus—

* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number ;* but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary ; and it was retained, even where they were used merely as qualifying words.

אִישׁ טוֹב *a good man* אֲנָשִׁים טוֹבִים *good men*
אִשָּׁה טוֹבָה *a good woman* נָשִׁים טוֹבוֹת *good women.*

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,* the adjective receives the definite ה ; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

Examples.

הָאִישׁ הַטּוֹב	*the good man*
הָאִשָּׁה הַטּוֹבָה	*the good woman*
הָאֲנָשִׁים הַטּוֹבִים	*the good men*
הַנָּשִׁים הַטּוֹבוֹת	*the good women*
בְּנִי הַקָּטָן	*my little son*
בִּתְּךָ הַקְּטַנָּה	*thy little daughter*
בָּנָיו הַקְּטַנִּים	*his little sons*
בְּנוֹתֵיכֶם הַקְּטַנּוֹת	*your little daughters*

הָאִישׁ טוֹב	*the man* is *good*
הָאִשָּׁה טוֹבָה	*the woman* is *good*
הָאֲנָשִׁים טוֹבִים	*the men* are *good*
הַנָּשִׁים טוֹבוֹת	*the women* are *good*

* Or with proper names, which are in their nature definite: thus שִׁמְעוֹן הַצַּדִּיק *the just Simeon* or *Simeon the just;* whereas שִׁמְעוֹן צַדִּיק signifies *Simeon is just.*

בְּנִי קָטֹן	*my son* is *little*
בִּתְּךָ קְטַנָּה	*thy daughter* is *little*
בָּנָיו קְטַנִּים	*his sons* are *little*
בְּנוֹתֵיכֶם קְטַנּוֹת	*your daughters* are *little.*

Comparison of Adjectives.

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters כ *as*, מִ *from*, (*than*), and ב *in*, *amongst;* the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

כ indicates equality: as—

גָּדוֹל כַּיָּם *great* AS *the sea.*

מ or מִן indicates superiority: as —

גָּדוֹל מֵהַיָּם *great from the sea,* i. e. *greater than the sea.*

ב the superlative: as—

הַגָּדוֹל בָּאֲנָשִׁים *the great amongst men,* i. e. *the greatest of men.*

Additional Examples.

מִי זֹאת הַנִּשְׁקָפָה כְּמוֹ־שָׁחַר	*Who* (*is*) *this that-looketh-forth* as-the-*dawn,*
יָפָה כַלְּבָנָה בָּרָה כַּחַמָּה	*fair* as-the-*moon*, *pure* as-the-*sun.*
טוֹב חַסְדְּךָ מֵחַיִּים	*Better* (*is*) *thy mercy* than *life.*
לֹא טוֹב אָנֹכִי מֵאֲבוֹתָי	*I am not better* than *my ancestors.*

קַלִּים הָיוּ רֹדְפֵינוּ מִנִּשְׁרֵי שָׁמָיִם — *Our pursuers were swifter than the eagles of heaven.*

הִנֵּה אַלְפִּי הַדַּל בִּמְנַשֶּׁה — *Behold my thousand* (i. e. *my family* [is] *the poorest* among *Manasseh;*

וְאָנֹכִי הַצָּעִיר בְּבֵית אָבִי — *and I* [*am*] *the* least in *my father's house.*

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

Exercise.

מֶלֶךְ[1] גָּדוֹל[2], הַמֶּלֶךְ הַגָּדוֹל, הַמֶּלֶךְ * גָּדוֹל, הַמֶּלֶךְ * גָּדוֹל? מְלָכִים גְּדוֹלִים, הַמְּלָכִים * גְּדוֹלִים, הַמְּלָכִים הַגְּדוֹלִים, עִיר[3] גְּדוֹלָה וַחֲזָקָה[4], הָעִיר הַגְּדוֹלָה וְהַחֲזָקָה, הָעִיר * גְּדוֹלָה וַחֲזָקָה, עָרִים גְּדוֹלוֹת, הֶעָרִים הַגְּדוֹלוֹת, הֶעָרִים * גְּדוֹלוֹת, מָתוֹק[5] כִּדְבַשׁ[6] מָתוֹק מִדְּבַשׁ, מַר[7] מָוֶת[8], מָרָה כְּלַעֲנָה[9], חָלָק[10] מִשֶּׁמֶן[11], הַגָּדוֹל בַּמְּלָכִים, הַקָּטָן בָּאֲנָשִׁים, הַגִּבּוֹר[12] בַּגִּבּוֹרִים, הֶחָכָם[13] בַּחֲכָמִים :

[1] A king. [2] Great. * Insert the copula IS or ARE according as the noun is singular or plural. [3] עִיר a city, *p.* עָרִים. [4] חָזָק strong [5] Sweet. [6] Honey. [7] Bitter. [8] Death. [9] Wormwood. [10] Smooth. [11] Oil. [12] Strong, mighty. [13] Wise.

מָתוֹק * הָאוֹר[1] וְטוֹב[2] לָעֵינַיִם[3] : מְתוּקָה * שְׁנַת[4] הָעֹבֵד[5] כְּשׁוֹשַׁנָּה[6] בֵּין[7] הַחוֹחִים[8] כֵּן[9] * רַעְיָתִי[10] בֵּין

[1] Light. [2] Good. [3] עַיִן eye. [4] שְׁנָה sleep. [5] A labourer. [6] A rose. [7] Amongst. [8] חוֹחַ a thorn. [9] So. [10] רַעְיָה a shepherdess.

הַבָּנוֹת[11] : חֹמֶץ[12] * לַשִּׁנַּיִם[13] וְכָעָשָׁן[14] לָעֵינָיִם כֵּן * הֶעָצֵל[15]
לְשֹׁלְחָיו[16] : חֶלֶק מִשְׁמֶן * חִכָּהּ[17] וְאַחֲרִיתָהּ[18] * מָרָה כְּלַעֲנָה :
עַזָּה[19] כַּמָּוֶת * אַהֲבָה[20] קָשָׁה[21] מְשׁוּאַל[22] * קִנְאָה[23] : מֶה[24] *
עָז מֵאֲרִי[25] וּמַר מָתוֹק מִדְּבַשׁ : טוֹב אַחֲרִית דָּבָר
מֵרֹאשִׁיתוֹ[26] : טוֹבָה חָכְמָה[27] מִגְּבוּרָה[28] : טוֹב * כֶּלֶב[29] חַי
מֵאַרְיֵה מֵת : הָאָדָם[30] הַגָּדוֹל בָּעֲנָקִים[31], הִיא הָיְתָה[32]
הַיָּפָה[33] בַּנָּשִׁים וְהַנָּאוָה[34] בַּבָּנוֹת :

11 בַּת a daughter, *p.* בָּנוֹת. 12 Vinegar. 13 שֵׁן a tooth. 14 Smoke. 15 Sluggard. 16 To those that send him. 17 חֵךְ the palate, gums. 18 End. 19 Strong, bold. 20 Love. 21 Hard. 22 The grave. 23 Jealousy. 24 What. 25 A lion. 26 Beginning. 27 Wisdom. 28 Strength. 29 A dog. 30 Man. 31 A giant. 32 Was. 33 Fair, beautiful. 34 Comely, agreeable.

NUMERALS.

88. Numerals are generally divided into—

1st.—*Cardinals;* as, *אֶחָד *m.*, אַחַת *f.*, *one*, † שְׁלֹשָׁה *m.* שָׁלֹשׁ *f. three.*

2nd.—*Ordinals:* as, רִאשׁוֹן *m.* רִאשׁוֹנָה *f. first* שֵׁנִי, *m.* שֵׁנִית *second; and,*

3rd.—*Fractional:* as, חֲצִי *half*, שְׁלִישִׁית *a third part.*

---

* In Ezek. xviii. and xxxiii. we find the words אָח and חַד used for אֶחָד.

† It is very remarkable that (ָה־) which is generally the characteristic of the feminine, becomes the sign of the masculine in the *numerals* from three to ten; the feminine being indicated by dropping the ָה־ The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms,

Cardinal Numbers.

89. Cardinal numbers, from one to twenty, admit of gender : as, אִישׁ אֶחָד *one man;* אִשָּׁה אַחַת *one woman;* אַחַד עָשָׂר בָּנִים *eleven sons,* אַחַת עֶשְׂרֵה בָּנוֹת *eleven daughters;* but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form * (which does not, however, alter their signification): as, אֶחָד *one,* אַחַד עָשָׂר *eleven;* שְׁנַיִם *two,* שְׁנֵים עֵדִים or שְׁנֵי עֵדִים *two witnesses;* שָׁלֹשׁ *three,* שְׁלֹשׁ עֶשְׂרֵה *thirteen,* שְׁלֹשׁ מֵאוֹת *three hundred.*

---

have, like most other abstract nouns, originally received the same termination : as, for instance, חָכְמָה *wisdom,* גְּבוּרָה *strength,* תְּבוּנָה *understanding.* And however strange it may appear, that the *abstract* should have preceded the *concrete,* yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty.* Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

* This *form* appears similar to the *genitive* form of nouns ; it does not, however, express the same relation. Except the words אַחַד and אַחַת, which are sometimes used in the genitive ; as, אַחַד הֶהָרִים *one-of the mountains;* אַחַת עָרֶיךָ *one-of thy cities.* But even these cease to be *genitives* when followed by מ ; as, אַחַד מִבָּנָיו *one of his sons;* אַחַת מֵעֵינֶיךָ *one of thine eyes, of* being expressed by מ, which literally means *from,* and not by the *form* of the *numeral.*

20. Cardinal numbers from one to ten.

	Fem.		Mas.			
	Const.	*Absolute.*	*Const.*	*Absolute.*		
One	אַחַת	אַחַת	אַחַד	אֶחָד †	1	א*
Two	שְׁתֵּי or שִׁתֵּי	שְׁתַּיִם	שְׁנֵי or שִׁנֵי	שְׁנַיִם	2	ב
Three	שְׁלֹשׁ	שָׁלוֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה ‡	3	ג
Four	—	אַרְבַּע	אַרְבַּעַת	אַרְבָּעָה	4	ד
Five	חֲמֵשׁ	חָמֵשׁ	חֲמֵשֶׁת	חֲמִשָּׁה	5	ה
Six	שֵׁשׁ	שֵׁשׁ	שִׁשֶּׁת	שִׁשָּׁה	6	ו
Seven	שְׁבַע	שֶׁבַע	שִׁבְעַת	שִׁבְעָה	7	ז
Eight	—	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנָה	8	ח
Nine	תְּשַׁע	תֵּשַׁע	תִּשְׁעַת	תִּשְׁעָה	9	ט
Ten	—	עֶשֶׂר	עֲשֶׂרֶת	עֲשָׂרָה	10	י

---

* The *letters* are used as *numerals* in the printed Hebrew Bibles, to mark the chapters and verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this species of notation. Number of verses contained—

In Genesis	אך לר	=	1000	+	500	+	30	+ 4	= 1534
Exodus	ארט	=	1000	+	200	+	9		= 1209
Leviticus	נטף	=	50	+	9	+	800		= 859
Numbers	ארפח	=	1000	+	200	+	80	+ 8	= 1288
Deuteronomy	הנץ	=	5	+	50	+	900		= 955

† אֶחָד and עֲשָׂרָה admit of the plural: as, אֲחָדִים *units*, עֲשָׂרוֹת *tens, decades*.

‡ Many Grammarians consider the numerals having the termination (ת) as nouns denoting a collection of units: as, for instance, שְׁלֹשֶׁת יָמִים a *triad* of days, or a period of time consisting of three

Ten to twenty.

	Mas.	Fem.		
Eleven	——	אַחַת עֶשְׂרֵה אַחַד עָשָׂר *	11	יא
Twelve	——	שְׁתֵּים עֶשְׂרֵה שְׁנֵים עָשָׂר	12	יב
Thirteen	——	שְׁלֹשׁ עֶשְׂרֵה שְׁלֹשָׁה עָשָׂר	13	יג
Fourteen	——	אַרְבַּע עֶשְׂרֵה אַרְבָּעָה עָשָׂר	14	יד
Fifteen	——	חֲמֵשׁ עֶשְׂרֵה חֲמִשָּׁה עָשָׂר	15	טו
Sixteen	——	שֵׁשׁ עֶשְׂרֵה שִׁשָּׁה עָשָׂר	16	טז
Seventeen	——	שֶׁבַע עֶשְׂרֵה שִׁבְעָה עָשָׂר	17	יז
Eighteen	——	שְׁמוֹנֶה עֶשְׂרֵה שְׁמֹנָה עָשָׂר	18	יח
Nineteen	——	תִּשַׁע עֶשְׂרֵה תִּשְׁעָה עָשָׂר	19	יט

Twenty and upwards.

Twenty	עֶשְׂרִים	כ
Twenty-one	אֶחָד וְעֶשְׂרִים	כא
Twenty-two	שְׁנַיִם וְעֶשְׂרִים	כב
Twenty-three	שְׁלֹשָׁה וְעֶשְׂרִים	כג
Thirty	שְׁלֹשִׁים	ל
Forty	אַרְבָּעִים	מ

---

days, עֲשֶׂרֶת אֲנָשִׁים a *decade* of men. This distinction appears to me merely imaginary, as I really can discover no difference of meaning between שְׁמֹנַת עָשָׂר אֶלֶף and שְׁמֹנָה עָשָׂר אֶלֶף (Judges xx. 25—44). Or between וְלַנְּקֵבָה עֲשָׂרֶת שְׁקָלִים and וְלַנְּקֵבָה עֲשֶׂרֶת שְׁקָלִים (Lev. xxvii. 5—7.)

* Or עַשְׂתֵּי עֶשְׂרֵה, עַשְׂתֵּי עָשָׂר.

Fifty	חֲמִשִּׁים	נ
Sixty	שִׁשִּׁים	ס
Seventy	שִׁבְעִים	ע
Eighty	שְׁמֹנִים	פ
Ninety	תִּשְׁעִים	צ
Hundred	מֵאָה cons. מְאַת	ק
Two Hundred	מָאתַיִם or שְׁנֵי מֵאוֹת	ר
Three Hundred	שְׁלֹשׁ מֵאוֹת	שׁ
Four Hundred	אַרְבַּע מֵאוֹת	ת
Five Hundred	חֲמֵשׁ מֵאוֹת	ך
Six Hundred	שֵׁשׁ מֵאוֹת	ם
Seven Hundred	שְׁבַע מֵאוֹת	ן
Eight Hundred	שְׁמֹנֶה מֵאוֹת	ף
Nine Hundred	תְּשַׁע מֵאוֹת	ץ
A Thousand	אֶלֶף	א
Two Thousand	אַלְפַּיִם · שְׁנֵי אֲלָפִים	ב
Three Thousand	שְׁלֹשֶׁת אֲלָפִים	ג
Ten Thousand	רִבּוֹא · עֲשֶׂרֶת אֲלָפִים	י
Twenty Thousand	רִבּוֹאתַיִם	כ
Thirty Thousand	שְׁלֹשׁ רִבּוֹא	
Hundred Thousand	מְאַת אֶלֶף	
Two Millions	עֶשְׂרִים מֵאוֹת אֶלֶף	

Ordinal Numbers.

91. The following are the Ordinal Numbers:—

First	רִאשׁוֹנָה	רִאשׁוֹן
Second	שֵׁנִית	שֵׁנִי
Third	שְׁלִישִׁית	שְׁלִישִׁי
Fourth	רְבִיעִית	רְבִיעִי
Fifth	חֲמִישִׁית	חֲמִישִׁי
Sixth	שִׁשִּׁית	שִׁשִּׁי
Seventh	שְׁבִיעִית	שְׁבִיעִי
Eighth	שְׁמִינִית	שְׁמִינִי
Ninth	תְּשִׁיעִית	תְּשִׁיעִי
Tenth	עֲשִׂירִית	עֲשִׂירִי

Obs. 1.—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymics* are formed from *Proper Names**; thus, from שְׁנַיִם *two*,—שֵׁנִי, שֵׁנִית *second*. From שֵׁשׁ *six*,—שִׁשִּׁי שִׁשִּׁית *sixth*. The rest take an additional י between the second and third radical: as, from שָׁלֹשׁ *three*, *m.* שְׁלִישִׁי *f.* שְׁלִישִׁית. Except רִאשׁוֹן, derived from רֹאשׁ *the head, chief*.

2.—Above ten, the cardinal numbers are used to express the ordinals: but then the number always follows the noun, or the noun is repeated:—Thus, שְׁנֵים עָשָׂר יוֹם *twelve days*, but יוֹם חֲמִשִּׁים שָׁנָה or יוֹם הַשְּׁנֵים עָשָׂר *the twelfth day*, יוֹם הַשִּׁשִּׁים עָשָׂר *fifty years*; but שְׁנַת הַחֲמִשִּׁים שָׁנָה or שְׁנַת הַחֲמִשִּׁים שָׁנָה *the fiftieth year*.

Even from one to ten, the cardinals are often used for the ordinals: as, בִּשְׁנַת אַרְבַּע *in the year four*, בִּשְׁנַת שֶׁבַע *in the year seven*, i.e. *in the fourth, seventh, year*.†

---

* As from מִצְרַיִם,—מִצְרִי, and מִצְרִית.

† In such cases the numeral is always followed by ל; as, בֶּעָשׂוֹר לַחֹדֶשׁ *in the tenth day of the month*.

Fractional Numbers.

92. The Fractional numbers are, חֵצִי *m.*, מֶחֱצָה *f.* *a half, gen.* חֲצִי *m.* מֶחֱצַת or מֶחֱצִית *f.* The rest of the *fractional* numbers are indicated by placing the feminine *ordinals* before the noun : thus, שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year;* whereas, שָׁנָה הַשְּׁלִישִׁית signifies, *the third year.* In some cases the noun is omitted : as, '*And ye shall give* חֲמִישִׁית *a fifth unto Pharaoh.*'—(Gen. xlvii. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39 ; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

CHAPTER V.

Pronouns.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

94. Personal pronouns are declined in the same manner as nouns ; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns: thus, the preposition אֶל *to,* and the termination ' (from אֲנִי *I*), form אֵלַי ; or still further abridged, לִי *to* or *for me;* and with נוּ (from אֲנוּ *we,* לָנוּ *to us.* Thus likewise מִן *from,* and ', forms מִנִּי or מִמֶּנִּי *from me.* (See the following Table.)

Personal Pronouns.—Table IX.

3rd Person.		2nd Person.		1st Person.			
She ..... הִיא	He..... הוּא	Thou..... *f.* אַתְּ *m.*		I..... אֲנִי[1] *	Nom.		
To her ..... לָהּ	To Him ..... לוֹ	To thee ..... לָךְ		To, or for me .... לִי	Dat.	ל	Singular.
Her..... אוֹתָהּ	Him ..... אוֹתוֹ	Thee..... אוֹתָךְ		Me ..... אוֹתִי	Obj.	אֶת	
From her.... מִמֶּנָּה	From him.... מִמֶּנּוּ	From thee ..... מִמֵּךְ		From me .... מִמֶּנִּי	Abl.	מִן	
On her..... בָּהּ	On him ..... בּוֹ	In, or on thee.... בָּךְ		In or on me ..... בִּי		ב	
As she..... כָּמוֹהָ	As he ..... כָּמוֹהוּ	As thou ..... כָּמוֹךְ		As I ..... כָּמוֹנִי	Comp.	כָּמוֹ	
They... ..... הֵן	..... הֵם[12]	You ..... אַתֶּן[11]		We..... אֲנַחְנוּ[10]	Nom.		
To them..... לָהֶן	..... לָהֶם[13]	To You ..... לָכֶן		To, or for us.... לָנוּ	Dat.	ל	Plural.
They ..... אֶתְהֶן	..... אֶתְהֶם[15]	You ..... אֶתְכֶן		Us..... אוֹתָנוּ	Obj.	אֶת	
From them .... מֵהֶן	.... מֵהֶם[17]	From you ..... מִכֶּן		From us ..... מִמֶּנּוּ	Abl.	מִן	
On them..... בָּהֶן	..... בָּהֶם[18]	On you ..... בָּכֶן		On us..... בָּנוּ		ב	
As they..... כְּמוֹהֶן	..... כְּמוֹהֶם[20]	As you ..... כְּמוֹכֶן		As we ..... כָּמוֹנוּ[19]	Comp.	כָּמוֹ	

[1] Likewise, אָנֹכִי. [2] In pause, אָתָּה. [3] In pause, לָךְ. [4] In pause, אוֹתָךְ likewise, אֹתָכָה. [5] Or מֶנִּי. [6] In pause, מִמָּךְ. [7] Or מִמֶּנְהוּ. [8] In pause, בָּךְ. [9] Or כְּמוֹכָה. [10] Or נַחְנוּ or אֲנוּ. [11] Likewise, אַתֶּנָה. [12] Or הֵמָּה *f.* הֵנָּה. [13] Or לָמוֹ. [14] Or אוֹתְכֶם, or [15] אוֹתָם. [16] Or מִמְּכֶם. [17] Or מִמָּהֶם. [18] Or בָּהֵמָּה. [19] Or כָּכֶם *f.* כָּכֶן. [20] כָּהֵם.

* In compliance with custom, I have denominated לִי, אוֹתִי, בִּי, by the usual technical terms, Dative, Objective, &c.; but the student will readily perceive, that these words, except that they express the same relations denoted by *cases* in other languages, have little else in common; and if it be correct to denominate prepositions inflected by pronominal affixes, *cases*, then we shall have in Hebrew as many cases of pronouns as there are prepositions in the language.

95. Each of the preceding pronouns may be further varied :—

1st.—By the conjunctive וְ *and* : as, וַאֲנִי *and I*, &c. וְלִי *and unto me*, וּמִמֶּנָּה *and from her*, וְאוֹתִי *and me*, בָּהֶם *and on* or *amongst them.*

2nd.—By the interrogative הַ : as, הַאַתָּה בְנִי *art-thou my son?* הֲמִמֶּנִּי יִפָּלֵא כָּל־דָּבָר *if-from-me can be difficult any thing*, i. e. *is their any thing too difficult for me?* הֲלָנוּ אַתָּה *if-for-us thou*, i. e. *art thou for us;*

3rd.—By שׁ (from אֲשֶׁר) *that, which* : as, שֶׁאֲנִי *that I*, שֶׁהֵם *that they*, שֶׁלִּי *that which belongs to me*, שֶׁלְּךָ *that which belongs to thee.*

Obs.—שֶׁלִּי, שֶׁלְּךָ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with *my, thy, &c.* or with *mine, thine*, &c. They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of שׁ and the dative pronouns, in the same manner as the Chaldaic and Syriac דִּילִי, דִּילָךְ, ܕܝܠܝ, ܕܝܠܟ, are compounded of דִּי *which* לִי *to me* &c.

The manner in which the Hebrew expresses the relative possessive pronouns, *my, thy, his* &c., is, by adding the pronominal affixes to the substantive, as has already been explained in the preceding pages; whilst the absolute possessive, *mine, thine, his, &c.*, are expressed by the dative pronouns, לִי *to me*, לְךָ *to thee*, &c.: as, לִי כָל הָאָרֶץ 'MINE *is the whole earth*,' (Exod. xix. 5.) לוֹ יִהְיֶה '*To him it shall be*, i. e. HIS, (Levit. viii. 8—9.) לְךָ שָׁמַיִם אַף לְךָ הָאָרֶץ 'THINE are the *heavens*, THINE *also* is *the earth*, (Psalm xcix. 11.) דּוֹדִי לִי וַאֲנִי לוֹ '*My beloved* is MINE, *and I* am HIS, (Cant. ii. 16).

The pronouns הוּא, הִיא, הֵם, הֵן, are sometimes used as demonstratives. (See the following section).

Demonstrative Pronouns.

96. The following are the Demonstrative Pronouns:

זֶה, rarely, זוֹ, *m.*	זֹאת, rarely זֹה, *f.*	——		This
הַלָּזֶה, *m.*	הַלָּזוּ *f.*	——	הַלָּלוּ *Com.*	That yonder
אֵלֶּה, rarely	אֵל.	——	——	These *or* those

They are declined thus :—

These ..... אֵלֶּה	This ..... זֹאת	This ..... זֶה	Nom.
To these ... לָאֵלֶּה	To this ..... לְזֹאת	To this..... לָזֶה	Dative.
These ... אֶת־אֵלֶּה	This ..... אֶת־זֹאת	Tihs ..... אֶת־זֶה	Ob.
From these מֵאֵלֶּה	From this... מִזֹּאת	From this ... מִזֶּה	Ab.
With these בְּאֵלֶּה	With this ... בְּזֹאת	In this ..... בָּזֶה	Ab.
As these ... כְּאֵלֶּה	As this ..... כְּזֹאת	As this ..... כָּזֶה	Com.

97. הוּא and הִיא are frequently used for the demonstrative pronoun, *that;* and הֵם and הֵן for *those;* but they cannot, like the preceding, receive any of the prefixes (except הַ). The rest of the prefixes, when required, are added to the noun : as, הָאִישׁ הַהוּא *that man*, מִן הָאִישׁ הַהוּא *from that man*, בְּאִישׁ הַהוּא *on* or *against that man.*

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong: as—

הָאִישׁ הַזֶּה *this man*	הָאִישׁ הַהוּא *that man*
הָאִשָּׁה הַזֹּאת *this woman*	הָאִשָּׁה הַהִיא *that woman*
הָאֲנָשִׁים הָאֵלֶּה *these men*	הָאֲנָשִׁים הָהֵם *those men*
הַנָּשִׁים הָאֵלֶּה *these women*	הַנָּשִׁים הָהֵן : *those women.*

But when the pronouns precede their substantives, the הַ is omitted, and the verb, *to be*, is understood: as, זֶה הָאִישׁ *This* is *the man.* הוּא הַדָּבָר *That* is *the thing.* הִיא הָאִשָּׁה *That* is *the woman.* אֵלֶּה הָאֲנָשִׁים *These* are *the men.* וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל *And-these*-are *the-names-of the-sons-of Israel.*

Relative Pronouns.

99. The relative pronoun אֲשֶׁר (as a prefix שֶׁ), *who, which, that, what,* is indeclinable ; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

Examples.

יְהוָה אֲשֶׁר דִּבֶּר לִי — *The-Lord* WHO *spake to me.* (Gen. xxiv. 17.)

אִישׁ אֲשֶׁר אִמּוֹ — *A man* WHO HIS *mother*, i. e. *a man* whose *mother*

הַנַּעֲרָה אֲשֶׁר אֹמַר אֵלֶיהָ — *The damsel* WHO *I shall say* TO HER i. e. *the damsel* to whom *I shall say.*

הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם — *The-land* WHICH *thou-didst go-out* FROM *there*, i. e. *the land* from which *or* whence *thou camest.* (Gen. xxiv. 5.)

הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ — *The land* WHICH *thou liest* UPON *her*, i. e. upon which *thou liest* (Gen. xxviii. 13).

אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ — *A-man* WHO *the-spirit-of God* IN-HIM, i. e. in whom *the spirit of God is.* (Gen. xli. 38.)

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes מ, ל, כ, ב; as, מֵאֲשֶׁר, לַאֲשֶׁר, כַּאֲשֶׁר, בַּאֲשֶׁר. (See Syntax.)

100. Before verbs, and especially before participles, the definite הַ is frequently used instead of the relative: as, הַסֹּבֵב *which compasses* (Gen. ii. 10), הַהֹלֵךְ *which goeth* (Gen. ii. 14), הַהֹלֵךְ *who went* (Gen. xiii. 5), Lit. *the compasser, the goer.*

Interrogative Pronouns.

101. The interrogative pronouns are מִי *who?* מַה מָה* *what? how?* as, מִי אַתָּה *who art thou?* מִי הָאִישׁ הַזֶּה *who is this man?* מִי אַתְּ בִּתִּי *who art thou, my daughter?* מָה אֹמַר *what shall I say?* מַה שְּׁמוֹ *what is his name?* מַה טּוֹב *how good!* מַה נּוֹרָא *how awful!*

Obs.—מִי is applied to persons, מַה to things: מִי הוּא signifies *who is he?* מִי הִיא *who is she?* But מַה הוּא (*what he*), מַה־הִיא (*what she*), signify *what is* IT? The same מִי אֵלֶּה *who are these* (*persons*)? but מָה אֵלֶּה *what are these* (*things*).

מִי is thus declined:—מִי *who*, לְמִי *to whom* or *whose*, אֶת־מִי *whom*, מִמִּי *from whom*, בְּמִי *with* or *through whom.*

The manner in which the adjective pronouns, *each*, *every*, *any*, *one*, *none*, *all*, *such*, &c., are expressed, will be explained in the Syntax.

---

* מָה generally before words beginning with ח or ע (excepting in seven places, according to the *Masorah*, where it is sometimes מָה or מַה); מָה before those which begin with א, ח, or ר, except before הוּא and הִיא, where it is always מַה.

Exercise.

גֵּר אָנֹכִי * עִמָּכֶם : אָנֹכִי * בִּנְךָ[1] * בְּכֹרְךָ[2] : מִי * אַתָּה בְּנִי[3]?
מִי * אַתְּ בִּתִּי[3] : בֶּן־אַבְרָהָם אָנִי * : בַּת בְּתוּאֵל אָנֹכִי * :
אֲנִי * יוֹסֵף אֲחִיכֶם[4] אֲשֶׁר מְכַרְתֶּם[5] אֹתִי[6] מִצְרַיְמָה[6] : אִמְרִי[7]
אֲחֹתִי[8] אָתְּ * : הוּא אָמַר[9] לִי אֲחֹתִי הִיא * וְהִיא אָמְרָה[10]
אָחִי הוּא * : אֶת־אַחַי[4] אָנֹכִי * מְבַקֵּשׁ[11] הַגִּידָה[12] לִי אֵיפֹה
הֵם * רֹעִים[13] : וַיֹּאמֶר[14] אֲלֵיהֶם מְרַגְּלִים[15] אַתֶּם * : וַיֹּאמְרוּ[16]
אֵלָיו לֹא[17] אֲדֹנִי[18] : כֻּלָּנוּ[19] בְּנֵי אִישׁ אֶחָד נָחְנוּ * כֵּנִים[20]
אֲנָחְנוּ * : שְׁנֵים עָשָׂר עֲבָדֶיךָ[21] אַחִים אֲנַחְנוּ * בְּנֵי אִישׁ
אֶחָד בְּאֶרֶץ כְּנָעַן : לְמִי * אַתָּה וְאָנָה תֵלֵךְ וּלְמִי * אֵלֶּה
לְפָנֶיךָ[22] : הַשְׁלִיכוּ[23] אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר * בַּמִּדְבָּר וְיָד
אַל־תִּשְׁלְחוּ[24] בּוֹ :

[1] בֵּן· [2] First-born. [3] בַּת· [4] אָח a brother. [5] Ye have sold. [6] מִצְרַיִם Egypt. [7] Say. [8] אָחוֹת a sister. [9] He said [10] She said. [11] Seeking. [12] Tell. [13] Pasturing. [14] And he said. [15] מְרַגֵּל a spy. [16] And they said. [17] No. [18] אָדוֹן a lord. [19] כֹּל all. [20] כֵּן honest, upright. [21] עֶבֶד· [22] Before thee. [23] Cast ye. [24] Ye shall not *send*, i.e. *lay*.

לָמָּה רְמִיתֶם[1] אֹתָנוּ לֵאמֹר[2] רְחוֹקִים[3] אֲנַחְנוּ * מִכֶּם
מְאֹד[4] וְאַתֶּם בְּקִרְבֵּנוּ[5] יֹשְׁבִים[6] : הִנֵּה[7] אָנֹכִי בָּא[8] אֶל בְּנֵי
יִשְׂרָאֵל וְאָמַרְתִּי[9] לָהֶם אֱלֹהֵי[10] אֲבוֹתֵיכֶם[11] שְׁלָחַנִי[12] אֲלֵיכֶם

[1] Have ye deceived. [2] Saying. [3] רָחוֹק distant. [4] Very. [5] קֶרֶב midst. [6] יוֹשֵׁב one that sits, dwells. [7] Behold. [8] Come. [9] And I say. [10] The-God-of. [11] אָבוֹת fathers. [12] He-has-sent-me.

SOCIETY OF
IHARY
19645

וְאָמְרוּ[13] לִי מַה־ שְׁמוֹ[14] מָה אֹמַר[15] אֲלֵיהֶם׃ מַה־ זֹּאת עָשָׂה[16]
אֱלֹהִים לָנוּ׃ מָה־ הַמַּעֲשֶׂה[17] הַזֶּה אֲשֶׁר עֲשִׂיתֶם[18]׃ אַתֶּנָּה
יְדַעְתֶּן[19] כִּי[20] בְּכָל־כֹּחִי[21] עָבַדְתִּי[22] אֶת־אֲבִיכֶן׃[23] וַאֲבִיכֶן
הֵתֵל[24] בִּי׃ הִנֵּה לִי שְׁתֵּי בָנוֹת אוֹצִיאָה[25] אֶתְהֶן אֲלֵיכֶם
אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וְלֹא־חָשַׂךְ[26] מִמֶּנִּי מְאוּמָה[27]
כִּי־אִם[28] אוֹתָךְ׃ בְּזֹאת נֵאוֹת[29] לָכֶם אִם תֵּהִיוּ כָמֹנוּ׃
גּוֹר[30] בָּאָרֶץ הַזֹּאת׃ אֶרֶץ אֲשֶׁר אַבְגֶּיהָ[31] בַּרְזֶל׃

[13] And-they-shall-say. [14] שֵׁם a name. [15] Shall I say. [16] Did. [17] Deed. [18] Ye have done. [19] Know. [20] That. [21] כֹּחַ strength. [22] I-have-served. [23] אָב. [24] He has deceived (deceit accompanied with derision). [25] I-will bring out. [26] He did not withhold. [27] Any thing. [28] But. [29] We will consent. [30] Dwell. [31] אֶבֶן.

I *am* thy'-father, and-thou' *art* my-daughter.† She *is* my mother, and-these *are* her-children. This *is* my little son, and-this *is* my little daughter. He loved[1] her more-than-all[2] his-children. They are my father's brothers, and she is my sister. Is this your little brother who called[3] me? Is this the little girl who said[4] that[5] her father loved her more than all his daughters? This *is* not the city,' nor is this the house,' which I have built.[6] Who *art* thou, my son? and what is thy name? Who *art* thou, my-daughter?

1 בְּנֹתַי 6 כִּי 5 אָמְרָה 4 קָרָא 3 מִכָּל־ 2 אָהַב

† The Hebrew of most of the phrases contained in this exercise will be found, with very slight alterations, in the first part of this work, pp. 87—89.

and-what *is* thy-name ? He *is a* wise man and a great king. She *is* fairer[7] than-her-sister, and the most comely[8] amongst daughters. His little brother will-be greater[9]-than-he. Whose *art* thou,[m] and whither goest[10]-thou, and whose *are* these before[11]-thee? Whither is thy[/] beloved[12] gone [went[13]], *O thou* fairest of women! whither did thy beloved turn[14] that-we-may-seek-him[15] with thee.[16]

7 יָפָה 8 נָאוָה 9 יִגְדַּל 10 תֵּלֵךְ 11 לְפָנֶיךָ 12 דּוֹד 13 הָלַךְ
14 פָּנָה 15 וּנְבַקְשֶׁנּוּ 16 עִם.

CHAPTER VI.

VERBS.

102. Verbs are either Primitive or Derivative (art. 18, page 20.) Perfect or Imperfect,* (art. 13—16.) Primitive verbs are either transitive, intransitive, or neuter. Derivative verbs are either active, passive, or reflective.

Primitive transitive verbs admit of seven principal forms, divisions, or branches†, denominated—
1, פָּעַל or קָל; 2, נִפְעַל; 3, פִּעֵל; 4, פֻּעַל, 5, הִפְעִיל; 6, הָפְעַל; 7, הִתְפַּעֵל. (Art. 18.)

* All verbs not included in the first conjugation (Art. 13.) are called *imperfect.*

† The want of a technical term to designate these variations collectively, is particularly felt in treating of this part of Hebrew

Obs. 1.—Intransitive verbs do not, of course, admit of all the preceding forms; nor, indeed, do all transitive verbs,—some being used in one form only, others in several, and few in all.

2.—The first of these forms, קַל, is appropriated to primitive verbs, the rest to the derivatives.

3.—קַל, פִּעֵל and הִפְעִיל, are called *active forms*, because they are mostly used in an active sense. נִפְעַל, פֻּעַל, and הָפְעַל, are denominated *passive forms*, and הִתְפַּעֵל, the *reflective form*.*

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c.; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*.† (Art. 18.)

Character and Signification of the several Forms or Branches.

103. קַל or פִּעֵל expresses simple action (transitive or intransitive), *being* or *a state of being*; as,

---

Grammar. The name בִּנְיָנִים *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English; still more objectionable are the modern denominations, *voices*, *conjugations*, &c., as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

* Some verbs admit of several other *forms*, denominated פִּעְלֵל, פִּלְפֵּל, פַּעְלַעַל, הִתְפַּעֵל, &c., but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p. 16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are ה, ו, י, מ, נ, and, in a few instances, א.

פָּקַד *to visit,** פָּקַד *he visited;* הָיֹה *to be,* הָיָה *he was;* חָלָה *to be sick,* חָלָה *he was sick.*

104. נִפְעַל expresses the *passive* of the preceding *form.* Its characteristic is the *prefix* (נ): as, נִכְסוֹף *to be desirous;* נִפְקַד *he was visited.* This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile:* as, הִפָּקֵד (for הִנָּפְקֵד *to be visited;* אִשָּׁבֵר (for אֶנְשָׁבֵר) *I shall be broken.*

Obs. 1.—When the first radical happens to be a *guttural,* the *dagesh* is compensated by placing a long vowel under the preceding servile: as, הֵאָכֵל *to be eaten.*

2.—Neuter verbs cannot, strictly speaking, admit of a passive; there are, nevertheless, many verbs of this description found in the passive form; but then they generally indicate a transition from one state into another: as from הָיָה *he existed,* נִהְיָה *he became, was brought into existence, it happened.* From חָלָה *to be sick,* נֶחֱלָה *he became sick.*

3.—Some verbs of this form have apparently a reflective signification: as, וְאֶחָבֵא *and I hid myself* (Gen. iii. 18), הִפָּרֵד *separate thyself* (Gen. xii. 13), הֵאָסְפוּ *gather yourselves together* (Gen. xlix. 1);

---

* The primary signification of this verb (פָּקַד) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning:—to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture.* For the sake of convenience, however, we shall render it by *to visit.*

but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive*: thus, וָאֶתָּחַבֵּא *and I remained hidden* (*I hid myself*, would be נֶאֱתַחֲבֵא, as in Gen. iii. 8, וַיִּתָּחַבֵּא *and he hid himself*); הִפָּרֵד *be separated*, i. e. *do not follow me*; הִשָּׁמֵר *take heed, beware*, i. e. *abstain from doing* (Gen. xxxi 24); הֵאָכְפוּ *remain assembled*.

4.—A few words of this form are apparently used in an active sense: as, נִשְׁבַּע *he swore*, נִלְחַם *he fought*, נֶאֱנַח *he sighed*; but they do not entirely lose their passive signification; for, he that swears, is at the same time sworn, *i. e.* made to do so by some authority: and he that fights, is at the same time fought. נֶאֱנַח means literally *he became eased*, the physical effect of sighing.

105. פִּעֵל has generally a transitive signification†, and indicates mostly intense action and energy; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root; as—

---

* *Ewald*, in his "*Kritische Grammatik der Hebraische Sprache*," Art. 103, maintains that the primary signification of this *form* is reflective. But in adopting this opinion, the learned author appears to me to have made the *exceptions* the *rule*, and the rule the exception: as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus—Gen ii. 4, בְּהִבָּרְאָם; ii. 23, יִקָּרֵא; iii. 4, וְנִפְקְחוּ; 7, וַתִּפָּקַחְנָה; iv. 18, וַיִּוָּלֶד; v. 2, הִבָּרְאָם; vi. 21, יֵאָכֵל; vii. 11, נִבְקְעוּ, נִפְתְּחוּ; 22, וַיָּמַח; viii. 2, וַיִּכָּלֵא, וַיִּסָּכְרוּ; 5, נִרְאוּ; ix. ibid. יִכָּרֵת, וְנִרְאֲתָה; x. 9, יֵאָמֵר, &c.

† In a few instances it is used intransitively, without losing its signification of intensity; as, מִהֵר *he hastened*; צִמַּח *it sprouted, grew*; צִמַּח *it grew rapidly, abundantly*.

Kal.	*Piel.*
שָׁבַר *to break.*	שִׁבֵּר *to break in pieces, to shatter.*
אָבַד *to be lost, to perish.*	אִבֵּד *to destroy, to ruin.*
רָדַף *to pursue.*	רִדֵּף *to pursue continually, to prosecute.*
כָּתַב *to write.*	כִּתֵּב *to write often, repeatedly.**
חָזַק *he was strong.*	חִזֵּק *he made strong, he strengthened, fortified.*
לָמַד *to learn.*	לִמֵּד *he made another learn*, i. e. *he taught.*

Thus likewise שָׁכַח *he forgot*, שִׁכַּח *he caused to forget, brought into oblivion;* טָהֵר *he was clean, pure*, טִהֵר *he made clean, purified;* טָמֵא† *he was unclean*, טִמֵּא *he made unclean, defiled.*

106. פֻּעַל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (ֻ) under the first: as, שֻׁבַּר *he was shattered;* לֻמַּד *he was taught.*

---

* Hence it often denotes habitual action; thus, כּוֹתֵב *one that writes;* but כָּתְבִת *one that is accustomed to write*, i. e. *a writer by profession;* רוֹצֵחַ *one that kills;* but רָצְחָן *one that has committed the action repeatedly, an assassin.*

† These two verbs, and a few others are, in some instances, used in a particular sense: as וְטִהֲרוֹ הַכֹּהֵן *And the priest shall make him clean*, i. e. *he shall pronounce him clean* (Levit. xiii. 28); וְטִמֵּא אוֹתוֹ *and he shall make him unclean*, i. e. *he shall pronounce him unclean* (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקוּ אֶת הַצַּדִּיק *And they shall justify the righteous* (Deut. xxv. 1), i. e. *declare him just.* In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in קַל: as, סָקַל *to stone*, סִקֵּל *to remove stones.*

Obs.—When the second radical happens to be one of the letters ר, ע, ח, ה, א, the *dagesh* is compensated by lengthening the preceding vowel: as, בָּאַר (for בַּאֵר) *to explain*; בֵּאַר (for בַּאֵר) *he explained*; בָּרַךְ (for בָּרֵךְ) *he blessed*; בֹּרַךְ (for בֻּרַךְ) *he was blessed* *

107. הִפְעִיל has mostly a causative signification; its characteristic is the prefix ה, the second radical having (..) or (ִ־) as, הַפְקִד or הַפְקִיד *to cause another to visit*; הֶאֱכִיל *he caused another to eat*, i. e. *he fed*, or *provided him with food*; הִבְעִיר *he caused another to burn*.†

108. הָפְעַל is the passive of the preceding: its characteristic is the prefix ה with short (ַ) or (ֻ): as, הָפְקַד *he was caused to visit*; הֻשְׁכַּב *he was caused to lie down*.

---

* This compensation does not, however, always take place: as, נִאַץ *he vexed*, נִהַג *he led*, טִהַר *he purified*, כִּחַשׁ *he denied*, בִּעַר *he kindled*.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil: as, KAL, בָּעַר *to burn, to be on fire*; Piel, בָּעַר *to make burn, to kindle, to set on fire*, הַבְעִיר *to cause to burn*, *i. e.* to cause something to burn another object (See Gen. iii. 2, 3.—xxxv. 3; Jud. xv). In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms: as, פָּתַח *to open*, פִּתַּח *to open with force*; hence *to engrave*: וַיִּבְרְךָ (Kal) signifies *and he kneeled*, from בֶּרֶךְ *the knee*; וַיְבָרֶךְ (Hip.) *he caused to kneel* (See Gen. xxiv. 'And he made the camels to kneel'): but וַיְבָרֵךְ (Piel) signifies *he blessed*.

109. הִתְפָּעֵל has mostly a reflective signification:* its characteristic is the prefix הִתְ added to the form Piel: as, הִתְפַּקֵּד *to visit* or *to inspect one's self;* הִתְנַפֵּל *he threw himself* (from נָפַל *to fall*); הִתְגַּלָּה *he uncovered himself.* It often signifies mere *pretension*, or a feigning to be what, in fact, one is not: as, הִתְחַלָּה *to pretend to be sick;* הִתְעַשֵּׁר *he pretended to be rich, acted the rich man*, or *boasted to be such.*

Obs.—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

Moods and Tenses.

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative.*

---

* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity: as, יַלְבִּינוּ *they shall become white;* יַאְדִּימוּ *they shall become red;* הִשְׁלִיךְ *he threw down, cast away,* הִשְׁכִּים *he rose early, i. e.* with eagerness, or before the usual time.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in קַל: as, הִתְפַּלֵּל *he prayed earnestly, devoutly;* הִתְהַלֵּךְ *he walked continually*, or *he walked by his own effort, unassisted;* הִתְאַבֵּל *he mourned greatly;* הִתְאַנַּף *he was angry.*

† Except the derivative words, Puál, Hophál, and Hithpael, which being passive verbs, admit not the imperative. Niphál, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action.* (See Obs. 3, p. 105.)

Each of the three active forms admits of two participles*; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקֹד, called the *absolute*, or פְּקֹד, denominated the *constructive* form.

112. From this infinitive the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, כ, ב, מ, ל: as, פָּקֹד or פְּקֹד *to visit*, בִּפְקֹד *in visiting*, כִּפְקֹד *as visiting*, לִפְקֹד *to visit*, or *for the purpose of visiting*, מִפְקֹד *from visiting*, בְּהִפָּקֵד *in being visited*, כְּהִפָּקֵד *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

---

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

Hithpaël.	Hophâl.	Hiphîl.	Puâl	Piël.	Niphâl.	Kal.	
INFINITIVE MOOD.							
הִתְפָּקֵד to visit oneself, to review oneself.	נָפְקַד to be caused to visit	הַפְקִיד to cause to visit, to instruct.	פֻּקַּד to be visited, &c.	פַּקֵּד to visit frequently, to muster.	הִפָּקֵד to be visited.	פָּקֹד or פְּקֹד to visit, to notice.	
בְּהִתְפָּקֵד	בְּהִפָּקֵד	בְּהַפְקִיד	בְּפֻקַּד	בְּפַקֵּד	בְּהִפָּקֵד	בִּפְקֹד	ב in
כְּהִתְפָּקֵד	כְּהִפָּקֵד	כְּהַפְקִיד	כְּפֻקַּד	כְּפַקֵּד	כְּהִפָּקֵד	כִּפְקֹד	כ as
לְהִתְפָּקֵד	לְהִפָּקֵד	לְהַפְקִיד	לְפֻקַּד	לְפַקֵּד	לְהִפָּקֵד	לִפְקֹד	ל to
מֵהִתְפָּקֵד	מֵהִפָּקֵד	מֵהַפְקִיד	מְפֻקַּד	מְפַקֵּד	מֵהִפָּקֵד	מִפְקֹד	מ from
PARTICIPLE ACTIVE.							
מִתְפַּקֵּד	נִפְקָד	מַפְקִיד	מְפֻקָּד	מְפַקֵּד	נִפְקָד	פּוֹקֵד	m.
מִתְפַּקֶּדֶת	נִפְקֶדֶת	מַפְקִידָה	מְפֻקֶּדֶת	מְפַקֶּדֶת	נִפְקֶדֶת	פּוֹקֶדֶת	f.
						פּוֹקֶדֶת	
מִתְפַּקְּדִים	נִפְקָדִים	מַפְקִידִים	מְפֻקָּדִים	מְפַקְּדִים	נִפְקָדִים	פּוֹקְדִים	m. p.
מִתְפַּקְּדוֹת	נִפְקָדוֹת	מַפְקִידוֹת	מְפֻקָּדוֹת	מְפַקְּדוֹת	נִפְקָדוֹת	פּוֹקְדוֹת	f. p.
PARTICIPLE PASSIVE.							
		מְפֻקָּד		מְפֻקָּד		פָּקוּד	m.
		מְפֻקֶּדֶת		מְפֻקֶּדֶת		פְּקוּדָה	f.
		מְפֻקָּדֶת		מְפֻקָּדֶת		פְּקוּדִים	m. p.
		מְפֻקָּדִים		מְפֻקָּדִים		פְּקוּדוֹת	f. p.
		מְפֻקָּדוֹת		מְפֻקָּדוֹת			
PAST.							
הִתְפָּקַדְתִּי	נִפְקַדְתִּי	הִפְקַדְתִּי	פֻּקַּדְתִּי	פִּקַּדְתִּי	נִפְקַדְתִּי	פָּקַדְתִּי	I
הִתְפָּקַדְתָּ	נִפְקַדְתָּ	הִפְקַדְתָּ	פֻּקַּדְתָּ	פִּקַּדְתָּ	נִפְקַדְתָּ	פָּקַדְתָּ	thou, m.
הִתְפָּקַדְתְּ	נִפְקַדְתְּ	הִפְקַדְתְּ	פֻּקַּדְתְּ	פִּקַּדְתְּ	נִפְקַדְתְּ	פָּקַדְתְּ	thou, f.
הִתְפָּקֵד	נִפְקַד	הִפְקִיד	פֻּקַּד	פִּקֵּד	נִפְקַד	פָּקַד	he
הִתְפָּקְדָה	נִפְקְדָה	הִפְקִידָה	פֻּקְּדָה	פִּקְּדָה	נִפְקְדָה	פָּקְדָה	she
הִתְפָּקַדְנוּ	נִפְקַדְנוּ	הִפְקַדְנוּ	פֻּקַּדְנוּ	פִּקַּדְנוּ	נִפְקַדְנוּ	פָּקַדְנוּ	we
הִתְפְּקַדְתֶּם	נִפְקַדְתֶּם	הִפְקַדְתֶּם	פֻּקַּדְתֶּם	פִּקַּדְתֶּם	נִפְקַדְתֶּם	פְּקַדְתֶּם	ye, m.
הִתְפְּקַדְתֶּן	נִפְקַדְתֶּן	הִפְקַדְתֶּן	פֻּקַּדְתֶּן	פִּקַּדְתֶּן	נִפְקַדְתֶּן	פְּקַדְתֶּן	ye, f.
הִתְפָּקְדוּ	נִפְקְדוּ	הִפְקִידוּ	פֻּקְּדוּ	פִּקְּדוּ	נִפְקְדוּ	פָּקְדוּ	they
IMPERATIVE MOOD.							
הִתְפָּקֵד		הַפְקֵד		פַּקֵּד	הִפָּקֵד	פְּקֹד	2. m.
הִתְפָּקְדִי		הַפְקִידִי		פַּקְּדִי	הִפָּקְדִי	פִּקְדִי	2. f.
הִתְפָּקְדוּ		הַפְקִידוּ		פַּקְּדוּ	הִפָּקְדוּ	פִּקְדוּ	2. p. m.
הִתְפָּקֵדְנָה		הַפְקֵדְנָה		פַּקֵּדְנָה	הִפָּקֵדְנָה	פִּקֹדְנָה	2. p. f.
FUTURE.							
אֶתְפָּקֵד	אִפָּקֵד	אַפְקִיד	אֻפְקַד	אֲפַקֵּד	אִפָּקֵד	אֶפְקֹד	I
תִּתְפָּקֵד	תִּפָּקֵד	תַּפְקִיד	תֻּפְקַד	תְּפַקֵּד	תִּפָּקֵד	תִּפְקֹד	thou, m.
תִּתְפָּקְדִי	תִּפָּקְדִי	תַּפְקִידִי	תֻּפְקְדִי	תְּפַקְּדִי	תִּפָּקְדִי	תִּפְקְדִי	thou, f.
יִתְפָּקֵד	יִפָּקֵד	יַפְקִיד	יֻפְקַד	יְפַקֵּד	יִפָּקֵד	יִפְקֹד	he
תִּתְפָּקֵד	תִּפָּקֵד	תַּפְקִיד	תֻּפְקַד	תְּפַקֵּד	תִּפָּקֵד	תִּפְקֹד	she
נִתְפָּקֵד	נִפָּקֵד	נַפְקִיד	נֻפְקַד	נְפַקֵּד	נִפָּקֵד	נִפְקֹד	we
תִּתְפָּקְדוּ	תִּפָּקְדוּ	תַּפְקִידוּ	תֻּפְקְדוּ	תְּפַקְּדוּ	תִּפָּקְדוּ	תִּפְקְדוּ	ye, m.
תִּתְפָּקֵדְנָה	תִּפָּקֵדְנָה	תַּפְקֵדְנָה	תֻּפְקַדְנָה	תְּפַקֵּדְנָה	תִּפָּקֵדְנָה	תִּפְקֹדְנָה	ye, f.
יִתְפָּקְדוּ	יִפָּקְדוּ	יַפְקִידוּ	יֻפְקְדוּ	יְפַקְּדוּ	יִפָּקְדוּ	יִפְקְדוּ	they, m.
תִּתְפָּקֵדְנָה	תִּפָּקֵדְנָה	תַּפְקֵדְנָה	תֻּפְקַדְנָה	תְּפַקֵּדְנָה	תִּפָּקֵדְנָה	תִּפְקֹדְנָה	they, f.

The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives ִ in addition to the masculine; the second person *m. p.* וּ; the second person *f. p.* נָה. Thus—

Infinitive (KAL) פָּקֹד or פָּקוֹד		Infinitive (NIPHAL) הִפָּקֵד	
Imperative.		Imperative.	
פְּקֹד *visit thou,*	*m.s.*	הִפָּקֵד *be visited,*	*m.s.*
פִּקְדִי	*f.s.*	הִפָּקְדִי	*f.s.*
פִּקְדוּ *visit ye,*	*m.p.*	הִפָּקְדוּ *be ye visited,*	*m.p.*
פְּקֹדְנָה	*f.p.*	הִפָּקֹדְנָה	*f.p.*

(See Table X.)

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m.s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point as—

	Infinitive.	*3rd person.*
Kal	פְּקֹד	פָּקַד
Piel	פַּקֵּד	פִּקֵּד
Puäl	פֻּקַּד	פֻּקַּד
Hiphïl	הַפְקִיד	הִפְקִיד

The third person of *Hophäl* and *Hithpaël* are formed in the same manner. (See Table X.) In Niphäl

the ה is rejected, and the characteristic נ retained: thus, from הִפָּקֵד (for הִנָּפְקֵד) *to be visited*, נִפְקַד *he was visited.*

116. The rest of the persons are formed from the third person *m.*, by subjoining it to the letters תִּי *I*; תָּ *thou, m.*; תְּ *thou, f.*; ה־ָ* *she*; נוּ *we*; תֶּם *you, m.*; תֶּן *you, f.*; וּ for both genders, *they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, ת, נ, י, א; thus—*imp.* פְּקֹד—*future*, אֶפְקֹד *I shall visit*; תִּפְקֹד *thou shalt visit*, תִּפְקְדִי *thou shalt visit, f.*; יִפְקְדוּ *they shall visit, m.*, &c.

118. In the same manner are the future tenses of derivative verbs formed; except the future of Niphal, which rejects the ה of the imperative. (See Table X.)

* (ה־ָ) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles*; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense: thus, פָּקַד *one that* did *visit*, פָּקְדָה *a female* that *did visit*. Professor Lee, in his elaborate work on the Hebrew language (Art. 152 and 195), supposes that they were originally *nouns*; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

119. The *future* tenses with the prefix וְ and *dagesh* in the following letter*, or וְ (before א), are often used to express the *past;* as, תִּפְקֹד *thou* shalt *visit*, וְתִפְקֹד *and thou* hast *visited*, אֶפְקֹד *I* shall *visit*, וָאֶפְקֹד *and I* did *visit;* יֹאמַר *he shall say*, וַיֹּאמֶר *and he said;* נֵלֵךְ *we shall go*, וַיֵּלֶךְ *and he went.*

Obs. 1.—This prefix (וְ or וַ) is denominated by Grammarians ו *conversive*†, because it changes the tense from future into past. But ו (with sh'va) before future tenses, is merely *copulative:* as, וְאֶפְקֹד *and I shall visit;* וְיֹאמַר *and he shall say.*

2.—Words thus converted from the future into the past by the prefix וַ,‡ having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not א, and the *penultimate* is a simple

---

* Except where the prefix is ו with sh'va: as יְדַבֵּר, יְהִי, &c., when the dagesh is omitted: thus, וַיְדַבֵּר, וַיְהִי, &c. Except, likewise, when the prefix is א; as, אֹמַר, אֵלֵךְ, אֶפְקֹד, where the dagesh is compensated by the long vowel under the ו: thus, וָאֹמַר, וָאֵלֵךְ, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the ו never loses its copulative power even when it is said to be conversive. The fact is, that this letter always retains its primitive signification, namely *junction;* but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix וַ has no influence on the accent. (See the examples in the first note.)

syllable, not followed by sh'va: thus, יֹאמֵר, יֵשֵׁב, יָקוּם, יָסוֹב, יִפְנֶה,— וַיֹּאמֶר, וַיֵּשֶׁב, וַיָּקָם, וַיָּסָב, וַיִּפֶן. But if the preceding conditions be wanting, the accent is not removed; hence we have וַיֹּאמֶן, וַיָּמָת, וַיִּדְבֶּר, וַיִּקְרָא, וַיִּגַּשׁ, וַיֶּאֱהַב, &c. The accent is likewise retained in verbs of the fourth conjugation, having chirik instead of (..) in the future: as, וַיִּיקַץ, וַיִּישַׁן.

120. The past tense, with the prefix וְ or וַ, expresses *future* time when preceded by a verb in the *future*, or by an imperative: as, פָּקַדְתִּי *I have visited*, וּפָקַדְתִּי *and I shall visit*; אָמַרְתָּ *thou hast said*, וְאָמַרְתָּ *and thou shalt say**; הָיָה *he* or *it was*, וְהָיָה *and he* or *it shall be*; אָמַר *he said*, וְאָמַר *and he shall say.*

Obs. 1.—This וְ is likewise denominated *conversive.* But when a past tense, having וְ prefixed, is preceded by another past tense, the וְ is in that case merely *copulative*, and the verb retains its past signification: as, קָרָא וְאָמַר *he called and said.*

2.—These rules, which will be more fully explained in the *Syntax*, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb (קָל), is formed mostly by inserting וֹ (or its vowel point†) between the *first* and *second* radical: as,

* In such cases the accent of the first and second person singular is removed to the ultimate syllable. (See the above examples.) Except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וּמָצָאתָ.

† Except verbs of the fifth, and some of the eighth conjugations.

פּוֹקֵד or פָּקֵד *one that visits*, and the passive participle, by inserting וּ between the *second* and *third* radical: as, פָּקוּד.

122. The participles of the derivative verbs are mostly formed by the prefixes נ, מ, מ, מ, מת*, or by a change in the vowel points.

Obs.—Participles being in their nature *nouns*, are varied like them by *gender* and *number* (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular *form:* as, *m.* אֲנִי פֹּקֵד—*f.* אֲנִי פּוֹקֶדֶת *I am visiting*, or *I visit.* (See page 117.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation ; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12), the first of which comprehends *perfect verbs* (Art. 13), the rest comprehend *imperfect verbs* (Art. 14—16).

The annexed table contains a model of a *perfect verb.*

---

* These letters are probably fragments of the words מִי *who*, or מָה *what*.

124. *Remarks and Observations on the preceding Verb.*

Obs. 1. The *dagesh*, in the first radical beginning a word or syllable, as פָּקֹד, פָּקַדְתִּי, &c. הִתְפַּקֵּד, &c., is used only in roots beginning with either of the letters ב ג ד כ פ ת, but not in those beginning with any other letter: as, לָמֹד, לָמַדְתִּי, הִתְלַמֵּד.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel; except the terminations תֶּם, תֶּן, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

Kal.

3.—פָּקֹד—The *forms* of the infinitive of *Kal* are either (פָּעֹל): as, פָּקֹד *to visit*, שָׁכַב *to lie down;* or (פְּעֹל): as, פְּקֹד; or (פָּעַל): as, שָׁכַב.*

The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs: as, פָּקֹד יִפְקֹד אֶתְכֶם *visiting, he will visit you*, i. e. *he will surely visit you* (Gen. l. 24).

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, מ, ל, כ, ב,: as, בִּפְקֹד *in visiting*, כִּפְקֹד, &c. (See the preceding Table.) בְּשָׁכַב *in lying down*, כְּשָׁכַב, לְשָׁכַב.†

Before מַקֵּף (־) is changed into short (ֶ); as, מָשַׁל cons. מְשַׁל, *to rule*, מְשָׁל-בָּנוּ *to rule over us.* This rule is equally applicable to all words terminating in (־); as, אֶמְשֹׁל, תִּמְשֹׁל, with מַקֵּף, אֶמְשָׁל-, תִּמְשָׁל-, &c. (See Part I. p. 79.)

---

* The following *forms* occur sometimes; בָּשֵׁל *to boil;* גָּדֵל *to be great;* לְיִרְאָה *to fear;* לְאַהֲבָה *to love;* לְקָרְבָה *to approach.* But the first two are probably *adjectives*, and the latter *abstract nouns*, used instead of the regular infinitives.

† The *constructive form* is often used without the letters מ, ל, כ, ב. (See Syntax.)

Obs. 4.—Participles, as has already been observed, supply the present tense: as, אֲנִי לוֹמֵד *m.* אֲנִי לוֹמֶדֶת *f. I learn;** אַתָּה עוֹמֵד, *m* אַתְּ עוֹמֶדֶת *f. thou standest;* הוּא יוֹשֵׁב *he sits,* הִיא יוֹשֶׁבֶת *she sits;* אֲנוּ הוֹלְכִים *m.* אֲנוּ הוֹלְכוֹת *we walk,* &c. אֲנִי קוֹרֵא *I call,* אֲנִי קָרוּא *I am called, invited.*

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say אֲנִי אָדָם *I* am *a man,* הוּא מֶלֶךְ *he* is *a king,* אֲנַחְנוּ אֲנָשִׁים *we* are *men,* so likewise אֲנִי חָכָם (not וְחוֹכֵם) *I* am *wise,* הוּא חָכָם *he* is *wise,* הֵמָּה חֲכָמִים *they* are *wise;* אֲנִי אָדֹם *I* am *red;* אַתָּה גָּדוֹל *thou* art *great,* הַמְּלָאכָה גְּדוֹלָה *the work* is *great;* אֲנַחְנוּ רְעֵבִים *we* are *hungry.*

Additional Examples.

דּוֹדִי צַח וְאָדוֹם *My beloved* is *white and ruddy.* (Cant. v. 10.)

שְׁחוֹרָה אֲנִי וְנָאוָה *I* am *black, and (yet) comely.* (Ibid. i. 5.)

יָדְעוּ כִּי רְעֵבִים אֲנַחְנוּ *They know that we* are *hungry.* (2 Kings, vii. 12.)

הָעָם רָעֵב וְעָיֵף וְצָמֵא *The people* are *hungry, and-weary, and-thirsty.* (2 Sam. xvii. 29.)

Obs. 5.—פָּקֹר—This is by some grammarians called the *root.* It has either (-) for the second vowel, as the word under consideration,

---

* *Lit.* I am a learner, or I am learning. In a few instances we find the active participle takes (יִ־) instead (..); as, תּוֹמִיךְ (Ps. xvi. 5.) יוֹסִיף (Isa. xxix. 14.) or (-); as, אֹבֵד. A few also are found with ה (paragogic): as, בֹּעֲרָה (Hos. vii. 4.) Or with י (paragogic): as, שֹׁבְנִי (Deut. iii. 3.)

and then it is said to be of the *form* פָּעַל, which is chiefly appropriated for active verbs; or it has ( ) or (ֵ) for the second vowel, and then it is said to be of the form פָּעֵל, and פָּעַל : as, חָפֵץ *he was willing*, זָקֵן *he was old*; יָכֹל *he was able*, קָטֹן *he was little*.*

Obs. 6.—Verbs of the *form* פָּעַל express their different persons in the same manner as, פָּעַל (פָּקַד): thus, חָפֵץ, חָפַצְתִּי, חָפְצָה, &c.† (not חָפֵצְתִּי). But those of the form פָּעֵל, retain (ֵ) in all cases where those of the form פָּעַל have (-). Except in the second person plural, where they change (ֵ) into short (ֶ); thus, יָכֹל, יָכֹלְתִּי, יָכֹלְתָּ, יָכֹל, יָכְלָה, יָכְלוּ, יָכְלָה, יָכְלְתֶּם ‡ יָכְלְתֶּן ‡ יָכְלְנוּ· *Future* אוּכַל *I shall be able*, תּוּכַל, &c.

The three forms occur in the 35th verse of the 40th chapter of Exodus :

וְלֹא־יָכֹל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הֶעָנָן וּכְבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן׃

And Moses was *not* able *to enter into the tent of the congregation, because the cloud* rested *thereon, and the glory of the Lord* filled *the Tabernacle.*

---

* Verbs of this form have, of course, their infinitives, participles *m.*, and third persons the same.

† In pause, (see Part I. p. 84.) חָפֵץ, חָפְצָה, חָפְצוּ ; יָכֹל, יָכְלָה, יָכְלוּ; whereas those of the form פָּעַל change (-) and (:) into long (ָ) as אָמַר *he said*, אָמְרָה, אָמְרוּ·

‡ This change is founded on the rule given in Part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (ֵ) cannot retain the accent, on account of the terminations תֶּם, תֶּן (see p. 116), it follows, that the vowel must be changed into its corresponding (ֶ); thus, יְכָלְתֶּם· For the same reason is (ֵ) in יָכֹלְתִּי, יָכֹלְתָּ, changed into short (ַ) when they occur with ו *conversive*: thus, וַיָּכָלְתִּי, וַיָּכָלְתָּ·

Obs. 7.—פָּקַדְתִּי—Verbs, whose third radical is ת, drop this letter before the affixes תִּי, תָּ, תְּ, תֶּם, and תֶּן: as, כָּרַת *to cut*, כָּרַת *he cut* כָּרַתִּי, כָּרַתָּ, כָּרַתְּ, כָּרַתֶּם, כָּרַתֶּן (not כָּרַתְתִּי, כָּרַתְתָּ, &c.). The same in the derivative verbs נִכְרַתִּי (not נִכְרַתְתִּי, הִכְרַתִּי, &c.

8.—The verb נָתַן *to give*, נָתַן *he gave*, follows the same rule, dropping the second נ; as, נָתַתִּי *I gave*, נָתַתָּ, נָתַתְּ, נָתַתֶּם, נָתַתֶּן, נָתְתָה (not נָתַנְתָה, &c.); נ is likewise dropped before the affixes נוּ, נָה; as, נָתַנוּ (for נָתַנְנוּ) *we gave;* הַאֲזִינָה (for הַאֲזִנְנָה) *listen ye.*

9.—פָּקַדְתָּ—Sometimes with an additional ה (Paragogic): as, זָקַנְתָּה (Josh. xiii. 11), נָבַלְתָּה (2 Kings xiv. 10).

10.—פָּקַדְתָּ—The first (:) is changed into (-) when the third radical is ע: as, שָׁמַעְתָּ.

11.—פָּקְדָה—In a few instances with ת; as, אָזְלַת (Deut. xxxii), נִבְּלָאת (Psalm cxviii), and with א*; as, נָבְהָא (Ezek. xxxi).

12.—פְּקֹד—Some verbs (mostly intransitives) take (-) instead of (ֵ) for their second vowel in the imperative and future: as, קְרַב *come near, approach*, fut. אֶקְרַב; שְׁכַב *lie down*, fut. אֶשְׁכַּב; especially when the second radical is a guttural, or the third ח or ע; as, שְׁאַל *ask*, שַׁאֲלִי, שַׁאֲלוּ, fut. אֶשְׁאַל; צְעַק *cry*, fut. אֶצְעַק; שְׁלַח *send* אֶשְׁלַח; שְׁמַע *hear*, אֶשְׁמַע. Some take an additional ה (Paragogic), with short (ֲ) or (.) for their first vowel: as, שְׁמָעָה for שְׁמַע, קָרְבָה for קְרַב, שְׁלָחָה for שְׁלַח; שִׁמְעָה, and in pause, שְׁמָעָה for שְׁמַע. Some few take short (ֲ) in the second person: as, מָלְכִי *reign thou, f.*—חָרְבִי, in pause חָרָבִי *be dry, f.*—חָרְבוּ *m. p. be ye dry, desolate.*

13.—פְּקֹדָנָה—ה is sometimes dropped, and the vowel placed under the final נ: as, קְרָאן *call ye*, שְׁמַעַן *hear ye*, (instead קְרָאנָה, שְׁמַעְנָה). So likewise the third person *p. f.* fut. תְּהֶיֶינָה for תִּהְיֶינָה *they shall be.*

---

* In a few instances we find the third person plural *m.* with א; as, הָלְכוּא *they went* (Josh. x.), אָבוּא *they were willing;* for הָלְכוּ אָבוּ.

Obs. 14.—אֶפְקֹד—Sometimes with an additional ה ; as, אֶשְׁמְרָה *I will keep*, אֶשְׁלְחָה *I will send;* for אֶשְׁמֹר, אֶשְׁלַח. So likewise with some of the other persons: as, יָחִישָׁה *let him hasten*, for יָחִישׁ ; נִשְׁלְחָה for נִשְׁלַח.

15.—תִּפְקְדוּ, יִפְקְדוּ—Sometimes with ן (Paragogic): as, תִּשְׁמְעוּן, יִשְׁמְעוּן for תִּשְׁמְעוּ, יִשְׁמְעוּ.*

Niphal.

16.—*Inf.* הִפָּקֵד—Or with (ֵ) ; as, הֵאָכֵל. (Lev. vii. 18.)

When the ה is preceded by the prefixes ל, ב, it is sometimes omitted, and its vowel-point is placed under those letters : as, בֵּעָטֹף for בְּהֵעָטֹף (Lam. ii.) לֵעָנוֹת for לְהֵעָנוֹת (Ex. x.) The same in hiphïl, לֵשָׁמִיעַ for לְהַשְׁמִיעַ.

17.—*Part.* נִפְקָד—with (ָ) to distinguish it from the third person *m.* of the past, which has always, (-) ; except in pause, when the distinction is lost. But the feminine participle נִפְקָדָה is distinguished from the third person נִפְקָדָה (in pause), by the position of the accent.

Obs.— This participle indicates that the action is in progress, but the passive participle of KAL indicates that the action is completed ; thus—

הַשַּׁעַר נִסְגָּר *the gate is shutting.*

הַשַּׁעַר סָגוּר *the gate is shut.*

18.—נִפְקָד—In a few instances with וּ : as, נֶהֱפָךְ (Est. ix. 1.) נָמוֹל (Gen. xviii. 27)

19.—*Imp.* הִפָּקֵד—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from *long* to *short:* as, הִפָּרֵד, תִּשָּׁבֵר, or תִּשָּׁבֵר. (See Part I. p. 81.)

20.—אֶפָּקֵד—See the preceding remark. The א has some-

---

* Seldom with the second person *f.* : as תִּדְבָּקִין, תַּעֲשִׂין (Ruth) for תִּדְבָּקִי, תַּעֲשִׂי.

times (.); as, אִשְׁבַּע (Gen. xxi. 24.) אִמְלֹט; and with an additional ה: as, אִמְלְטָה (Gen. xix. 20).

Obs. 21.—יִפְקֹד—With conversive ו sometimes with (-); as, וַיִּגְמַל (Gen. xxi. 8); and with (ֶ) when the accent is on the *penultimate:* as וַיֶּאֱסֹף (Gen. xxv. 9).

22.—תִּפְקְדֶנָּה—Sometimes with (-); as, תִּזְכְּרֶנָּה.

Piel.

23.—*Inf.* פַּקֵּד—In some instances with (ֵ); as, רַפֵּא (Exod. xxi.) יַסֵּר (Ps. cxviii).

24.—פִּקֵּד—Sometimes with (-); as, אִבֵּד *he destroyed*, especially when the 3rd radical is ה, or ע, or ר; as, שִׁלַּח *he sent away*, גִּדַּע *he cut off*, שִׁבַּר *he broke in pieces;* and sometimes with (ִ); as, דִּבֶּר or דִּבַּר *he spoke.*

Pual.

25.—פֻּקַּד—In a few instances with short (ִ) instead of (ֻ); as, כֻּרַת (Ezek. xiv. 4).

Hiphil.

26.—*Inf.* הַפְקִיד or הַפְקֵד—and in a few instances with (-) for the last vowel: as, הַפְצַר (1 Sam. xv.).

27.—*Part. Pas.* מְפֻקָּד—or with short (ִ) instead of (ֻ); as, מָשִׁיחַ, מָשְׁחָת.

28.—*Fut.* אַפְקִיד—instead of אַהַפְקִיד, the ה being omitted, and its vowel placed under the prefixes. In a few instances we find the ה retained; as, יְהוֹשִׁיעַ (Ps. cxvi.), יְהֵילִילוּ (Isa. liii), instead יוֹשִׁיעַ, יְיֵלִילוּ.

29.—יַפְקִיד—Sometimes with (-): as, יַבְטַח, and sometimes with (ֵ); as, יִכְרֹת; especially with conversive ו; as, וַיִּבְרַל.

Hophal.

30.—*Past* הָפְקַד or הָפְקֵד—with short (ִ) through the whole branch, unless when followed by (ִי) in which case the first (ִ) becomes long: as, הָחֳרַב, הָעְמַדְתָּ, הָעֳמַד, fut. אָעֳמַד, &c.

Obs. 31.—*Part.* הָפֹקֵד or הֻפְקָד—The same (*Past*) הָפְקַדְתִּי or הֻפְקַדְתִּי, &c. (*Fut.*) אַפְקֵד or אֻפְקַד, &c.

32.—הִתְחַזֵּק*—or with (-) for the last vowel: as, הִתְחַזַּק *he strengthened himself, appeared firm*, or *he took courage.* This derivative verb is formed by adding הִתְ to the derivative verb *Piël* the punctuation of which has already been explained: observe, however,—

1st. When the first radical is שׁ or ס, these letters exchange place with ת: thus, הִשְׁתַּבֵּחַ *he praised or glorified himself*, (for הִתְשַׁבַּח); הִסְתַּתֵּר *he hid himself* (for הִתְסַתֵּר).

2nd. When the first radical is צ, the ת is changed into ט, and transposed as before: thus, הִצְטַדֵּק *he justified himself* (for הִתְצַדֵּק).

3rd. In a few instances we find the ת omitted: as, מִטַּהֵר (Lev. xiv.) for מִתְטַהֵר; יִטַּמָּא (Lev. xxi.) for יִתְטַמָּא.

Verbs whose Roots contain one of the Gutturals.

Verbs of this description differ in some respect from the model פָּקַד, as will be explained presently.

I. *First Radical*, ע, ח, ה, א.

125. When the first radical happens to be either of these letters it receives -: or ֲ: (and in Hophal ֳ:) in every instance where the *first radical* of פָּקַד, or of any other perfect verb, would receive *Sh'va* (:)—

---

* The passive of this form is הָתְפָּעַל (Hothpaël): as, לֹא הָתְפָּקְדוּ (Num. i. 47.) '*They were not caused to be numbered,*' *i.e.* they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

Thus, עָמַד *to stand*, אָסַף *to gather*, have their *Inf. cons.* and *Imp.* עֲמֹד, אֱסֹף (not אִסֹּף, עִמֹּד),—עָמְדָה (not עִמֹּדָה).

Obs. 1.—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, בֶּאֱסֹף *in gathering*, &c.—לַעֲמֹד *in standing*, &c. (not בָּאֱסֹף, בַּעֲמֹד). And hence their futures will be*—

אֵאֱסֹף תֵּאָסֵף נֵאָסֵף &c. יֵאָסֵף†	אֶעֱמֹד תַּעֲמֹד נַעֲמֹד &c. יַעֲמֹד

The same in Niphal: as, נֶאֱסַף *he was gathered*, נֶאֶסְפָּה, נֶאֶסְפוּ, &c.—נֶעֱמַד, נֶעֱמְדָה, נֶעֱמְדוּ, נֶעֱמַדְתִּי, נֶעֱמַדְתָּ, &c. And in Hiphil—Inf. הַעֲמִיד, Imp. הַעֲמֵד or הַעֲמִיד, Fut. אַעֲמִיד, תַּעֲמִיד, תַּעֲמִידִי, &c. Hophal—Inf. הָעֳמַד, past tense, הָעֳמַד, הָעְמְדָה, הָעֳמַדְתִּי, &c. Fut. אָעֳמַד, תָּעֳמַד, תָּעְמְדִי, תָּעֳמַד, &c.

2.—Piel, Pual, and Hithpael are conjugated regularly, like the similar derivative verbs of פָּקַד.

3.—The *dagesh*, which these letters do not admit, is compen-

---

* In all instances marked thus *, the verb פָּקַד would receive two *sh'vas*: as, תִּפְקְדִי, תִּפְקְדוּ, נִפְקְדוּ, &c., the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'va* initial (Part I. p. 23) were to be retained, two *initial sh'vas* would necessarily come together: as, תֶּאֱסְפִי or תַּאֲסְפִי, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'va* changed into a vowel: as, תֶּאֱהֲבוּ *ye shall love*. Some verbs retain simple *sh'va* notwithstanding the guttural: as from חָמַד *to desire*, יַחְמֹד, תַּחְמֹד; נֶחְמַד, &c., and from חָסַר *to want*, יַחְסְרוּ. Especially the verbs הָיָה *to be*, חָיָה *to live:* as, תִּהְיֶה, אֶהְיֶה,—תִּחְיֶה, אֶחְיֶה, &c.

† Or תֵּאָסֵף.

sated by lengthening the vowel of the prefix. Thus, מֵאֱסֹף *from gathering*, instead of מֵאֲסֹף (compare מִפְּקֹד)· הֵאָסֹף *to be gathered*, אֵאָסֵף *I shall be gathered*, יֵאָסֵף *he shall be gathered*, &c. (compare הִפָּקֵד, אֶפָּקֵד, &c.).

The last rule is equally applicable to verbs whose first radical is (ר): as, רָדֹף *to pursue*, מֵרָדֹף *from pursuing*, אֵרָדֵף *I shall be pursued*.

II. *Second Radical* ע, ח, ה, א·

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule: as, בָּחֹר *to choose*, בִּבְחֹר *in choosing*, לִבְחֹר, &c. But the imperative and future take (-) instead of (ֹ); as, בְּחַר *choose thou, m.*, Fut. אֶבְחַר,* תִּבְחַר, &c.

Further, the guttural takes (ֲ) whenever the second radical (ק) of פָּקַד would receive (ְ); as, בְּחָרִי *choose thou*, בְּחָרוּ, &c. Past בָּחֲרָה, בָּחֲרוּ· Fut. תִּבְחֲרִי, תִּבְחֲרוּ, יִבְחֲרוּ·—Niphal, נִבְחֲרָה, נִבְחֲרוּ· Imp. הִבָּחֲרִי, הִבָּחֲרוּ· Fut. תִּבָּחֲרִי, תִּבָּחֲרוּ, יִבָּחֲרוּ· Thus likewise זָעַק *to cry, to call aloud*, Imp. זְעַק, זְעֲקִי—בָּעַר *he burnt*, בָּעֲרָה, בָּעֲרוּ·

In *Piël*, *Puál*, and *Hithpaël*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical† as, בֵּעֵר *to kindle, set on fire*, (for

---

* A few verbs of this description retain (ֹ): as, יְנֹהֵם, אָוֹעֵם, תִּמְעֹל·

† There are, however, some verbs where the *dagesh* is not compensated: as, נָאַץ *he vexed*, נָחַם *he comforted, he consoled*, &c.

בַּעַר). Thus, likewise, בָּרוֹךְ *to bless.*—PIÉL, Inf. בָּרֵךְ (for בָּרֵךְ). Part. act. מְבָרֵךְ, מְבָרֶכֶת מְבָרְכָה &c. Part. pass. מְבֹרָךְ, &c. Imp. בָּרֵךְ, בָּרְכִי &c. Fut. אֲבָרֵךְ, תְּבָרֵךְ, &c. Past tense, בֵּרַכְתִּי, בֵּרַכְתְּ, &c. PUÁL, inf. בֹּרַךְ (for בֹּרֵךְ) *to be blessed;* Part. בֹּרָךְ, &c. Past tense, בֹּרַכְתִּי, בֹּרַכְתְּ &c., Fut. אֲבֹרַךְ, תְּבֹרַךְ, &c. HITHPAÉL, הִתְבָּרֵךְ, Part. מִתְבָּרֵךְ, &c.

III. *Third Radical*, ח, or ע.

127. When the third radical happens to be one of these letters, an additional (-) denominated פַּתַח גְּנוּבָה *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (וֹ) (וּ), (ִי), or (..); as, שָׁמוֹעַ *to hear*, בִּשְׁמוֹעַ *in hearing*, בִּשְׁמֹעַ, &c. Part. act. שֹׁמֵעַ*, *f.* שֹׁמַעַת; Part. pass. שָׁמוּעַ. NIPHÁL, הִשָּׁמֵעַ (abridged הִשָּׁמַע) *to be heard;* Fut. אֶשָּׁמַע.† HIPHÍL, הַשְׁמִיעַ or הַשְׁמַע; Imp. הַשְׁמַע, &c. הַשְׁמַעְנָה, &c. Part. מַשְׁמִיעַ, &c. Past tense, הִשְׁמִיעַ &c., הִשְׁמַעְתָּ; Fut. אַשְׁמִיעַ, &c. תַּשְׁמַעְנָה‡, &c.

The (:) of the second person feminine, and (ִ) of the imperative and future, and (..) of the other parts of the verb, are changed into (-); as, שָׁמַעְתְּ (for שָׁמַעְתִּ); נִשְׁמַעְתְּ (for נִשְׁמַעְתִּ); שִׁמְעָה, שִׁמְעָנָה (for שִׁמְעוּ, שִׁמְעְנָה); אֶשְׁמְעָה (for אֶשְׁמַע). NIPHÁL, Imp. הִשָּׁמַע (for הִשָּׁמַע). PIÉL, שַׁמְּעָה (for שַׁמְּעוּ) &c.

---

* (ֹ) is sometimes omitted: as, רֹקֵעַ for רוֹקֵעַ.

† Or with (..); as, אִשָּׁבֵעַ *I shall* or *will swear*, תִּשָּׁבֵעַ, &c.

‡ Or abridged תַּשְׁמַע for תַּשְׁמִיעַ—יַבְטַח for יַבְטִיחַ *he shall cause to trust, inspire confidence.*

Exercise.

לָמַדְתִּי[1] חָכְמָה וָדַעַת: לִמַּדְתִּי[1] אֶתְכֶם חֻקִּים[2] וּמִשְׁפָּטִים
טוֹבִים: לִמֵּד דַּעַת אֶת־הָעָם: לֹא לָמַד צֶדֶק[3]: לָמְדָה
לְשׁוֹן[4] הָעָם: לִמַּדְתֶּם דַּרְכִּי[5] הַגּוֹיִם[6]: צֶדֶק לָמְדוּ יוֹשְׁבֵי־
תֵבֵל[6]: לִמְדוּ לְשׁוֹנָם דַּבֵּר[7] שָׁקֶר: אָנֹכִי לוֹמֵד לְשׁוֹן עִבְרִי[8]
וְהִיא לוֹמֶדֶת לְשׁוֹן כַּשְׂדִּים[9]: הוּא מְלַמֵּד אוֹתָנוּ תּוֹרַת
אֱלֹהִים: הִיא מְלַמֶּדֶת אוֹתִי לַעֲשׂוֹת[10] הַטּוֹב וְהַיָּשָׁר[11]:
לְמוֹד טֶרֶם[12] תְּלַמֵּד: אֶלְמַד חֻקֶּיךָ: הֲבִינֵנִי[13] וְאֶלְמְדָה
מִצְוֹתֶיךָ[°]: אֲלַמְּדָה פֹשְׁעִים[14] דְּרָכֶיךָ: לִמְדוּ הֵיטֵב: לַמְּדוּ
בְּנֵיכֶם הָכְמָה: לִמַּדְנָה בְנוֹתֵיכֶם דַּבֵּר אֱמֶת: לֹא יִלְמְדוּ
עוֹד מִלְחָמָה: לְמַעַן[15] אֲשֶׁר לֹא־יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת
כְּכֹל תּוֹעֲבֹתָם[16] אֲשֶׁר עָשׂוּ[17] לֵאלֹהֵיהֶם: שְׁמַע יִשְׂרָאֵל
אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי דֹבֵר[18] בְּאָזְנֵיכֶם[19]
הַיּוֹם[20] וּלְמַדְתֶּם° אוֹתָם: הַקְהֵל[21] אֶת־הָעָם וְאֶשְׁמְעָ אוֹתָם
אֶת־דְּבָרַי אֲשֶׁר יִלְמְדוּן לְיִרְאָה[22] אוֹתִי ..... וְאֶת־בְּנֵיהֶם
יְלַמֵּדוּן: הֲמָלֹךְ[23] תִּמְלֹךְ עָלֵינוּ אִם מָשׁוֹל[24] תִּמְשֹׁל בָּנוּ:

[1] לָמַד to learn, *Pi.* לִמֵּד to teach. [2] חֹק. [3] Righteousness. [4] לָשׁוֹן language. [5] דֶּרֶךְ. [6] The inhabitants of the world. [7] *Pi.* to speak. [8] Hebrew. [9] Chaldeans. [10] To do. [11] Straight, right. [12] Before. [13] Cause me to understand. ° We shall use this sign to indicate that the letter over which it is placed is Paragogic; and that the verb over which it is placed is to be understood in a converted time. [14] מִצְוָה. [15] פָּשַׁע to transgress. [16] In order. [17] תּוֹעֵבָה. [18] They did. [19] דָּבַר to say, speak. [20] אֹזֶן. [21] This day, to-day. [22] *Hiph.* to cause to come together, to assemble. [23] To fear. [24] מָלַךְ. to reign, in *Hiph.* to cause to reign, to appoint any one as king, *Hoph.* to be appointed king. [25] מָשַׁל to rule, govern.

לֹא אֶמְשֹׁל אֲנִי בָּכֶם וְלֹא יִמְשֹׁול בְּנִי בָּכֶם : אֹתִי מָאֲסוּ[26]
מִמְּלֹךְ עֲלֵיהֶם : אֲמְלִיךְ עֲלֵיכֶם מֶלֶךְ : אַתָּה הִמְלַכְתָּ אֶת
עַבְדֶּךָ : אֲדֹנֵינוּ[27] הַמֶּלֶךְ דָּוִד הִמְלִיךְ אֶת שְׁלֹמֹה : הָמְלַךְ
עַל מַלְכוּת[28] בַּשְּׁדִים :

26 מָאַס to despise. 27 אָדוֹן a lord. 28 Kingdom, realm.

שָׁמַעְתִּי אֶת אָבִיךָ מְדַבֵּר אֶל אָחִיךָ : כֵּן ׀ בְּנוֹת צְלָפְחָד
דֹּבְרֹת : כֵּן בְּנֵי יוֹסֵף דֹּבְרִים : עוֹד הֵם מְדַבְּרִים וַאֲנִי
אֶשְׁמָע : שָׁמְעָה כִּי פָקֹד יְיָ אֶת עַמּוֹ לָתֶת[2]־לָהֶם לָחֶם :
הִנֵּה[3] בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאֵיךְ[4] יִשְׁמַע אֵלַי פַּרְעֹה[5] :
הַקּוֹל נִשְׁמַע בְּבֵית[6] פַּרְעֹה : דִּבְרֵי חַכְמִים בְּנַחַת[7] נִשְׁמָעִים :
קוֹל כִּנּוֹרַיִךְ[8] לֹא יִשָּׁמַע עוֹד[9] : תִּשָּׁמַע זְעָקָה[10] מִבָּתֵּיהֶם :
מִי הִשְׁמִיעַ זֹאת מִקֶּדֶם[11] : מִשָּׁמַיִם הִשְׁמַעְתָּ דִּין[12] : הִנֵּה
עַל הֶהָרִים רַגְלֵי מְבַשֵּׂר[13] מַשְׁמִיעַ שָׁלוֹם[14] : שְׁמוּעָה[15]
שָׁמַעְנוּ מֵאֵת יְיָ וְצִיר[16] בַּגּוֹיִם שֻׁלָּח[17] : הֵן בַּעֲוֹנֹתֵיכֶם[18]
נִמְכַּרְתֶּם[19] וּבְפִשְׁעֵיכֶם[20] שֻׁלְּחָה אִמְּכֶם : רַק[21] לֹא הָיָה
כְּאַחְאָב[22] אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינֵי יְיָ : אֶת־בְּנֵיהֶם
וְאֶת־בְּנוֹתֵיהֶם הֶעֱבִירוּ[23] בָּאֵשׁ וַיִּתְמַכְּרוּ לַעֲשׂוֹת הָרַע

1 Justly, right. 2 To give. 3 Behold. 4 How. 5 *Pharaoh.* 6 בַּיִת. 7 Ease, quietness. 8 A harp. 9 Again, any more. 10 A cry, lamentation. 11 Before, formerly. 12 Judgment. 13 בִּשֵּׂר *Pi.* to bring joyful tidings. 14 Peace. 15 What is heard, a report. 16 A messenger. 17 *Pu.* was sent. 18 עָוֹן sin. 19 מָכַר to sell, נִמְכַּר he was sold, הִתְמַכֵּר he sold himself, or offered himself for sale. 20 פֶּשַׁע a transgression. 21 But. 22 *Ahab.* 23 עָבַר to pass, הֶעֱבִיר he made pass.

בְּעֵינֵי יְיָ לְהַכְעִיסוֹ׃ [24] וְהִתְמַגַּרְתֶּם שָׁם לְאוֹיְבִיךָ׃ [25] לַעֲבָדִים [26]
וְלִשְׁפָחוֹת [27] וְאֵין־קֹנֶה׃ [28] בָּרוּךְ [29] תִּהְיֶה מִכָּל־הָעַמִּים׃ בְּרוּכָה
אַתְּ לַיְיָ בְּתִי׃ בְּרוּכִים אַתֶּם לַיְיָ׃ אֵלֶה יַעֲמְדוּ [30] לְבָרֵךְ [31] אֶת
הָעָם׃ בָּרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל׃ בָּרְכִי נַפְשִׁי [32] אֶת יְיָ׃ בָּרְכוּ
עַמִּים אֱלֹהֵינוּ׃ אֲבָרְכָה אֶת יְיָ בְּכָל־עֵת [33]׃ מִן הַיּוֹם
הַזֶּה אֲבָרֵךְ אֹתוֹ׃ כֹּה [34] תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל׃ אֶת־אֲשֶׁר
תְּבָרֵךְ מְבֹרָךְ׃ טוֹב עַיִן [35] הוּא יְבֹרָךְ׃ תְּבוֹרַךְ מִנָּשִׁים יָעֵל [36]׃
הִנֵּה בֵּרַכְתִּי אֶתְכֶם׃ מַעֲשֵׂה [37] יָדָיו בְּרַכְתָּ׃ בֵּרַכְנוּ אֶתְכֶם
בְּשֵׁם יְיָ׃ מְבֹרָךְ רֵעֵהוּ בְּקוֹל גָּדוֹל׃ הַמִּתְבָּרֵךְ [38] בָּאָרֶץ
יִתְבָּרֵךְ בֵּאלֹהֵי אָמֵן [39]׃ הִתְבָּרֵךְ בְּלִבּוֹ [40]׃ וְהִתְבָּרְכוּ
בְּזַרְעֶךָ [41] כֹּל גּוֹיֵי הָאָרֶץ׃ וְיִתְבָּרְכוּ בוֹ כָּל־גּוֹיֵם׃

[24] כָּעַס to be vexed, לְהַכְעִיסוֹ *Hiph.* to make him vexed. [25] אוֹיֵב An enemy. [26] עֶבֶד. [27] שִׁפְחָה. [28] And no purchaser. [29] Blessed (*Kal*). [30] עָמַד to stand. [31] To bless. [32] נֶפֶשׁ. [33] At all times. [34] Thus. [35] Good of eye, *i.e.* one that is kind, generous. [36] *Jael.* [37] The work of. [38] He that blesses himself. [39] Truth. [40] לֵב. [41] זֶרַע seed, offspring.

2nd Conjugation.

128. The second Conjugation comprehends all verbs whose first radical is נ : as, נָגַשׁ *to approach*, *Inf. cons.* נְגֹשׁ or גֶּשֶׁת.

The נָ is dropped in every situation where the first radical of פָּקַד (or of any other perfect verb) receives (:)*, the defect being indicated by *dagesh* in the 2nd radical, whenever it

* Except the persons which receive the affixes תֶּן, תֶּם, and some in the passive participles.

is preceded by a *servile* having a vowel: as, גַּשׁ for נְגַשׁ (compare פְּקֹד); אֶגַּשׁ for אֶנְגַּשׁ (compare אֶפְקֹד). But in every situation where the first radical of פָּקַד has a vowel, the נ is retained, and the verb is inflected like פָּקַד: as, נָגַשׁ, נָגַשְׁתִּי (compare פָּקַדְתִּי).

Hence we have *Inf. cons.* (of *Kal*), בְּגָשְׁתִּ* *in approaching*, מִגָּשְׁתִּ, בְּגָשְׁתִּ, לְגָשְׁתִּ, מִגָּשְׁתִּ.

Imp. גַּשׁ or גְּשׁ†, גְּשִׁי‡, גְּשׁוּ, גְּשָׁנָה. *Future*, אֶגַּשׁ, תִּגַּשׁ, תִּגְּשִׁי, &c.

Niphal.

Part. נִגָּשׁ (for נִנְגָּשׁ). *Past tense*, נִגַּשְׁתִּי (for נִנְגַּשְׁתִּי).

Hiphil.

Inf. and *Imp.* הַגִּישׁ, הַגֵּשׁ (for הַנְגִּישׁ, &c.) *Part. act.* מַגִּישׁ. *part. pas.* מֻגָּשׁ. *Past tense*, הִגַּשְׁתִּי. *Fut.* אַגִּישׁ, &c.

Hophal.

Inf. הָגַשׁ (for הָנְגַשׁ). *Past tense*, הָגַשְׁתִּי. *Fut.* אָגַשׁ, &c.

---

* Some verbs of this conjugation retain the נ in the *Inf. Cons.*, and in the *Imp.*: as, נָפַל *to fall*, בִּנְפֹל, בִּנְפֹל, לִנְפֹל, מִנְּפֹל. *Imp.* נְפֹל, נִפְלוּ;—but *Fut.* תִּפֹּל, אֶפֹּל.

Some few retain נ likewise in the future: as, נָצַר *to keep*, יִנְצֹר or יִצֹּר; especially when the second radical happens to be a guttural: as, יִנְצַק *he shall cry*, יִנְעַם *he shall be pleasant, agreeable:* and in Hiphil הִנְחִיל *he has caused to inherit*, הִנְחַלְתִּי &c., fut. אַנְחִיל, תַּנְחִיל, &c.

† Hence with מקף, גֶּשׁ־: with paragogic ה, גְּשָׁה.

‡ Or with (ֵ) גֵּשִׁי, גֵּשׁוּ, &c.

All the other parts of the verb are conjugated like פָּקַד :—thus, *Past tense of* KAL, נָגַשְׁתָּ, נָגַשְׁתְּ, &c. *Part. act.* נוֹגֵשׁ. *Part. pas.* נָגוּשׁ, &c.—*Inf. Imp.* and *Fut.* of NIPHAL, הִנָּגֵשׁ, אֶנָּגֵשׁ, &c. And so likewise the whole of PIEL, PUAL, and HITHPAEL: as, נִגַּשׁ, נֻגַּשׁ, הִתְנַגֵּשׁ.

129. The verb נָתַן *to give*, drops, in some instances, the second, and in others the first נ :—thus, *Inf. cons.* נָתֹן or תֵּת for תֶּתֶת. בְּנָתְנָן or בְּתֵת *in giving*, לָתֵת, &c. *Imp.* תֵּן, תְּנִי, &c. *Fut.* אֶתֵּן, תִּתֵּן, &c. (for אֶנְתֵּן, &c.) *Past tense* נָתַתִּי, נָתַתָּ (for נָתַנְתִּי, &c.) NIPHAL, *Inf.* הִנָּתֵן or הִנָּתְנָן. *Imp.* הִנָּתֵן. *Fut.* אֶנָּתֵן. *Part.* נִתָּן. *Past*, נִתַּן, נִתַּתִּי, &c.

130. The verb לָקַח *to take*, is conjugated in the same manner: thus, *Inf. cons.* קַחַת *to take*, בְּקַחַת *in taking*, לָקַחַת, &c. *Imp.* קַח or לְקַח—קְחִי or לִקְחִי, &c. *Fut.* אֶקַּח, תִּקַּח (for אֶלְקַח). *Past tense*, לָקַחְתִּי. NIPHAL, הִלָּקַח. *Past tense*, נִלְקַחְתִּי or נִלָּקַחְתִּי, &c.

3rd CONJUGATION.

131. The third Conjugation comprehends all verbs having א for their first radical: as, אָכַל *to eat*, אָסַף *to gather, assemble.*

This letter (א), being a guttural, will, of course, follow the rules laid down in Art. 125; that is, it will receive one of the semi-vowels where the first radical of פָּקַד receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of KAL, the (א) is either rejected or retained. In the first case, the prefixes, נ, ת, י, א, receive (ַ): as, אֹכַל (for אֶאֱכֹל)* *I will or shall eat.* תֹּאכַל† תֹּאכְלִי, יֹאכַל, נֹאכַל, *&c.* In the second case, the prefixes נ, ת, י, א, receive (ֶ); as, אֶאֱסֹף *I will gather*, תֶּאֱסֹף, תַּאַסְפִי‡, יֶאֱסֹף, נֶאֱסֹף. (See Obs. 1, Art. 125.)

Obs.—The verbs אָבַד *to be lost, to perish*, אָבָה *to be willing, to consent*, אָמַר *to say*, אָפָה *to bake*, form their future like אָכַל: thus, אֹבַד, תֹּאבַד; אֹמַר, תֹּאמַר; אֹבָה, תֹּאבָה; אֹפֶה, תֹּאפֶה, *&c.* But the verbs אָהַב *to love*, אָחַז *to seize, to lay hold of*, אָצַר *to treasure up*, אָסַף *to gather, collect, &c.*, retain mostly the א and the (ֶ), though they sometimes reject it, and take (ַ) or (ֹ); as, אֶאֱסֹף or אֹסְפָה (Micah vii.) יֶאֱסוֹף or יוֹסֵף (2 Sam. vi.) אֹהַב or אֶהַב *I will love*, תֶּאֱהַב, יֶאֱהַב, &c. אֹחַז, תֹּאחַז or תֶּאֱחֹז. Some take (ֶ); as, אָזַל *to go away*, Fut. אֵזֵל, תֵּזֵל, &c.—אָחַר *to tarry*, Fut. אֶחַר, תֶּחַר.—אָתָה *to come*, Fut. אֶאֱתֶה, תֶּאֱתֶה, יֶאֱתֶה or יֵאֶתֶה.

In every other respect, these verbs are conjugated like those of the first conjugation.

---

* The א is frequently rejected in the other persons: as, תּוֹחֵז (2 Sam. xx.) for תֹּאחַז: תֹּמְרוּ (2 Sam. xix.) for תֹּאמְרוּ; תּוֹבֵא (Prov. i.) for תֹּאבָה; and אָזִין (Job xxxii.) for אֶאֱזִין, וְאַבְּדָךְ (Ezek. xxvii.) וְאֶאֱבְּדָךְ. But these ought rather to be considered as anomalies.

† In pause sometimes with (ֶ)—תֹּאכֶל, נֹאכֶל, תֹּאמֶר.

‡ See note p. 122.

Exercise.

וַיֹּאמֶר׃ אֵלָיו אָבִיו גְּשָׁה[1] וּשְׁקָה[2] לִי בְנִי וַיִּגַּשׁ׃
וַיִּשַּׁק[2] לוֹ׃ וַיִּקְרָא[3] דָּוִד[4] לְאַחַד מֵהַנְּעָרִים וַיֹּאמֶר׃ גַּשׁ
פְּגַע[5] בּוֹ׃ וַיֹּאמֶר׃ לְכָל־הָעָם[6] גְּשׁוּ אֵלַי וַיִּגְּשׁוּ׃ אֵלָיו
כָּל־הָעָם׃ וַתִּגַּשְׁן׃ הַשִּׁפְחוֹת[7] הֵנָּה וְיַלְדֵיהֶן[8] וַתִּגַּשׁ׃ גַּם
לֵאָה[9] וִילָדֶיהָ וְאַחַר[10] נִגַּשׁ יוֹסֵף[11] וְרָחֵל[12]׃ לָעֵת[13]
הָאֹכֶל[14] גְּשִׁי הֲלֹם[15] וְאֻכְלְתְּ׃[16] מִן הַלֶּחֶם[17] וְטִבַלְתְּ׃[18]
פִּתֵּךְ[19] בַּחֹמֶץ[20]׃ וַיֹּאמֶר׃ הַגִּישָׁה לִי וְאֹכְלָה מִצֵּיד[21] בְּנִי
וַיַּגֶּשׁ־לוֹ׃ וַיֹּאכַל׃׃ יָדֶיךָ לֹא־אֲסֻרוֹת[22] וְרַגְלֶיךָ לֹא
לְנְחֹשְׁתַיִם[23] הֻגָּשׁוּ׃ כִּנְפוֹל[24] לִפְנֵי בְנֵי עַוְלָה נָפַלְתָּ׃
וַיֶּחֱלֹם׃[25] וְהִנֵּה סֻלָּם[26] מֻצָּב[27] אַרְצָה וְרֹאשׁוֹ מַגִּיעַ[28]
הַשָּׁמָיְמָה׃ וְהִנֵּה יְהוָה נִצָּב[29] עָלָיו׃ הָאִשָּׁה אֲשֶׁר
נָתַתָּה[30] עִמָּדִי[31] הִיא נָתְנָה לִי מִן הָעֵץ[32] וָאֹכֵל׃׃
מִפְּרִי[33] עֵין־הַגָּן[34] נֹאכֵל וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ[35] בּוֹ׃ תֵּן־

[1] נָגַשׁ to approach, to draw near. [2] נָשַׁק to kiss. [3] And he called. [4] David. [5] פָּגַע to meet, to slay. [6] A people. [7] שִׁפְחָה a maid-servant. [8] יֶלֶד a child. [9] Leah. [10] Afterwards. [11] Joseph. [12] Rachel. [13] At the time. [14] Food, meal. [15] Hither. [16] אָכַל to eat. [17] Bread. [18] טָבַל to dip. [19] פַּת a morsel, crumb. [20] Vinegar. [21] Game, venison. [22] אָסַר to bind. [23] Fetters, chains. [24] נָפַל to fall. [25] חָלַם to dream. [26] A ladder. [27] נָצַב to stand. [28] נָגַע to touch, reach. [29] Stood. [30] נָתַן to give. [31] With me. [32] A tree. [33] Fruit. [34] A garden. [35] תָּוֶךְ the middle. [36] נָגַע.

לִי הַנְּפָשׁ[37] וְהָרְכ�ush[38] קַח[39] לָךְ : וַיִּקַּח בֶּן־בָּקָר[40] רַךְ[41]
וְטוֹב וַיִּתֵּן אֶל הַנַּעַר : וַתֹּאמֶר הָאִשָּׁה הַזֹּאת אָמְרָה
אֵלַי תְּנִי אֶת־בְּנֵךְ וְנֹאכְלֶנּוּ אֹתוֹ הַיּוֹם[42] וְאֶת־בְּנִי נֹאכַל
מָחָר[43] : נִטְעוּ[44] גַּנּוֹת וְאִכְלוּ אֶת־פִּרְיָן[45], קְחוּ לִבְנֵיכֶם
נָשִׁים[46] וְאֶת־בְּנוֹתֵיכֶם תְּנוּ לָאֲנָשִׁים : הַחָכְמָה[47] וְהַמַּדָּע[48]
נָתוּן לָךְ וְעֹשֶׁר[49] וְכָבוֹד[50] אֲתֶּן־לָךְ : תֶּבֶן[51] אֵין נִתָּן
לַעֲבָדֶיךָ[52] וּלְבֵנִים[53] אֹמְרִים לָנוּ עֲשׂוּ, וְהִנֵּה עֲבָדֶיךָ
מֻכִּים[55] : לְכוּ[54] עִבְדוּ[57] וְתֶבֶן לֹא־יִנָּתֵן לָכֶם, וְתֹכֶן[58] לְבֵנִים
תִּתֵּנוּ : נִתְּנָה לְךָ גַּם אֶת־זֹאת : הִיא לֹא נְתָנָהּ לוֹ לְאִשָּׁה :
הֲנָתוֹן תִּנָּתֵן הָעִיר[59] הַזֹּאת בְּיַד מֶלֶךְ בָּבֶל[60] : יִתֵּן לָנוּ
שִׁבְעָה אֲנָשִׁים מִבָּנָיו : דָּרְכוּ[61] קַשְׁתָּם[62] לְהַפִּיל[63] עָנִי[64]
וְאֶבְיוֹן[65] לִכְוֹ וְנַפִּילָהּ גּוֹרָלוֹת[66], וַיַּפִּלוּ גּוֹרָלוֹת, וַיִּפֹּל
הַגּוֹרָל עַל יוֹנָה[67] : הוּא הַפִּיל לָהֶן גּוֹרָל : רַבִּים חֲלָלִים[68]
הִפִּילָה : גּוֹרָלְךָ תַּפִּיל בְּתוֹכֵנוּ : עַצְלָה[69] תַּפִּיל תַּרְדֵּמָה[70] :
וָאֶתְנַפֵּל[71] לִפְנֵי יְהוָה אֶת־אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים
הַלַּיְלָה[72] אֲשֶׁר הִתְנַפַּלְתִּי :

[37] The persons. [38] Wealth, goods. [39] לָקַח to take. [40] A calf. [41] Tender. [42] To-day. [43] To morrow. [44] נָטַע to plant. [45] Their fruit. [46] Wives. [47] Wisdom. [48] Knowledge. [49] Riches. [50] Honor. [51] Straw. [52] עֶבֶד a servant. [53] Bricks. [54] Make. [55] נָכָה to strike, smite, beat. [56] Go. [57] עָבַד to serve, to labor. [58] The number, quantity. [59] The city. [60] Babel. [61] דָּרַךְ קֶשֶׁת to bend or stretch the bow. [62] קֶשֶׁת. [63] To cause to fall, to throw down. [64] The poor. [65] The needy. [66] Lot. [67] Jonah. [68] Slain. [69] Sloth. [70] Deep sleep. [71] הִתְנַפֵּל to throw one's self down. [72] לַיִל night.

4th Conjugation.

133. The fourth Conjugation comprehends all verbs whose first radical is י: as, יָשַׁב *to sit*, יָרַד *to go down*, יָנַק *to suck*.

The י is either retained without losing its consonantal sound, as in the preceding examples; or it is *quiescent*, and the preceding vowel lengthened: as, אֵשֵׁב *I shall* or *will sit*: or it is entirely dropped: as, שֵׁב *sit*, דַּע *know*; or it is changed into ו, pronounced or quiescent: as, הִוָּדַע *to be known*, הִוָּשֵׁב *to be inhabited*; הוֹדִיעַ *he made known*, הוֹשִׁיב *he caused to sit, he made* or *caused to be inhabited*.

Kal.

The *Inf. abs.* is regular: as, יָשֹׁב *to sit*, יָרֹעַ *to know*, &c.

The *Inf. cons.* drops י, and receives ת; as, שֶׁבֶת; and with the letters מ, ל, כ, ב· בְּשִׁבְתּ, כְּשִׁבְתּ, לָשֶׁבֶת, מִשֶּׁבֶת לָדַעַת,* דַּעַת.

The *Participles* are regular: as, יוֹשֵׁב, יוֹשֶׁבָה, or יוֹשֶׁבֶת, יוֹשְׁבִים, יוֹשְׁבוֹת. *Part. pas.* יָשׁוּב, יְשׁוּבָה, &c. The *Past tense* is likewise regular: as, יָשַׁב, *he did sit*, יָשְׁבָה, יָשַׁבְתִּי, &c.

---

* דַּעַת on account of the guttural. ה is sometimes substituted for ת: as, לְדַעָה (for לָדַעַת) מְרֵרָה (for מְרֵרַת). Some few have their *Inf. Cons.* without either ת or ה; as, בִּיבוֹשׁ *in drying*, from יָבֵשׁ; לְסוֹד from יָסַד *to lay the foundation*. לִישׁוֹן from יָשֵׁן *to sleep*. לִרְאֹ from יָרֵא *to fear*.

The *Imp.* drops mostly the י: as, שֵׁב* *sit*, שְׁבִי; שְׁבוּ, שְׁבָנָה.

The *Future* follows the *Imperative*. The letters נ, ת, י, א, receive mostly the vowel (ֶ) or (ֵי): as, אֵשֵׁב *I shall* or *will sit*, תֵּשֵׁב, תֵּשְׁבִי or אֵינַק *I shall suck*, תֵּינַק, תֵּינְקִי, יֵינַק†.

Niphal.

In נִפְעַל the י is changed into ו, which is either pronounced or quiescent. Thus, *Inf.* הִוָּשֵׁב (for הִיָּשֵׁב) *to be inhabited*, בְּהִוָּשֵׁב, כְּהִוָּשֵׁב, &c. The *Imp.* is the same: thus, הִוָּשֵׁב, הִוָּשְׁבִי, הִוָּשְׁבוּ, הִוָּשֵׁבְנָה. The *Future* is אִוָּשֵׁב, תִּוָּשֵׁב, תִּוָּשְׁבִי,‡ &c.

The *Participles* are נוֹשָׁב, נוֹשָׁבָה or נוֹשֶׁבֶת, &c. The *Past tense* is נוֹשַׁב, נוֹשְׁבָה, נוֹשַׁבְתִּי, &c.

Piel, Pual, and Hithpael

Are regular: as, יִשֵּׁב *he settled, placed*, יֻשַּׁב, הִתְיַשֵּׁב§; and from יָלַד *to bring forth*, יִלֵּד *he assisted in bringing forth*.‖

---

* Sometimes with an additional ה: as, שְׁבָה *sit*, רְדָה *descend*. In a few instances we find the י retained in the *Imperative*: as, יְצֹק *pour out* (Ezek. xxiv. 3.)

† Sometimes without י; as, יֵרַשׁ for יִירַשׁ (Gen. xxii.) *he will inherit*.

‡ From יָרָה *to throw, to shoot*, we have יֵרֶה Exod. ix. (instead of יִוֶּרֶה).

§ Some few verbs have ו instead of י in *Hithp.*: as, הִתְוַדַּע *he made himself known*. הִתְוַדָּה *he confessed*.

‖ Hence מְיַלֶּדֶת *a midwife*.

Part. מְיֻלָּד,—יָלַד *he was born;* הִתְיַלֵּד *he traced his birth, entered his name in the family register.*

Hiphil.

In הִפְעִיל, י is mostly changed into ו: thus, *Inf.* הוֹשִׁיב *to cause to sit,* לְהוֹשִׁיב, בְּהוֹשִׁיב—*Imp.* הוֹשֵׁב, הוֹשִׁיבִי—*Fut.* אוֹשִׁיב, תּוֹשִׁיב.—*Part. act.* מוֹשִׁיבָה, מוֹשִׁיב.—*Part. pas.* מוּשָׁב, &c.—*Past tense,* הוֹשִׁיב, הוֹשִׁיבָה, הוֹשַׁבְתִּי.

Some, however, retain י; as from יָטַב *to be good.* HIPHIL, הֵיטִיב or הֵיטֵב *to make good, to do well.*—*Imp.* הֵיטֵב, הֵיטִיבִי, &c.—*Fut.* אֵיטִיב or אֵיטֵב, תֵּיטִיב, &c.—*Part.* מֵיטִיב, &c.—*Past tense* הֵיטִיב, הֵיטִיבָה, הֵיטַבְתִּי, &c. The same from יָנַק *to suck,* הֵינִיק *he caused to suck,* הֵינַקְתִּי.—*Part.* מֵינִיקָה, מֵינִיק—*Imp.* הֵינִיקִי, הֵינִיק.—*Fut.* אֵינִיק, תֵּינִיק, &c.*

Hophal.

In הָפְעַל, י is changed into ו: thus, *Inf.* הוּשַׁב.—*Part.* הוּשָׁב.—*Past tense,* הוּשַׁב, הוּשְׁבָה, הוּשַׁבְתִּי.—*Fut.* אוּשַׁב, &c.

Obs.—The following verbs supply the omission of י by dagesh,† like verbs of the second conjugation:—

---

* Some of the modern Grammarians suppose that those which have ו in Hiphil, had originally ו for their first radical, as in Arabic: thus, ולד ,ונק ,ורד &c. There is, however, not a single example in Hebrew of a verb beginning with ו.

† They are therefore denominated חסרי פ"י deficient in י.

יָצַג, Hiphïl, הִצִּיג *he placed;* יָצַע *to spread out,* Hiphïl, הִצִּיעַ; יָצַק *to pour out,* Fut. (Kal) אֶצוֹק; יָצַר *to form,* Fut. אֶצֹר, יִצֹר; יָצַת *to burn, set on fire,* Niphal, נִצַּת; Hiphïl הִצִּית*.

5th Conjugation.

134. The fifth Conjugation comprehends all verbs whose second radical is ו or י: as, קוּם or קָם *to rise,* שׁוּב *to return,* בִּין* *to understand,* רוּב or רִיב† *to contend, dispute.*

These letters are generally quiescent, but sometimes they are omitted.‡

---

* To these, some Grammarians add יָצַב *to place. Niphal,* נִצַּב· *Hiphil,* הִצִּיב fut. אַצִּיב: יָנַח *Hiphil,* הִנִּיחַ *he left alone.* It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or י retain their consonantal sound, as in אָיַב *to hate,* גָּוַע *to expire,* they are conjugated like the perfect verb. Thus, אָיַבְתִּי *I hated,* גָּוַעְתִּי *I expired.* Fut. אֶגְוַע, &c.

‡ Most of the early Grammarians maintained that the second radical of these and similar verbs is ו; that בִּין, רִיב, שִׂים, &c. are *infinitives* of *Hiphil,* written without ה, *i. e.* for הָבִין, הָרִיב, &c.; and that אָבִין, תָּבִין, אָרִיב, &c. are the futures of *Hiphil.* But as these verbs have mostly the same signification as those of קַל, and as the י is evidently a radical in some parts of the verb, as, בִּינוֹתִי *I have understood, searched,* רִיבְתָּ *thou didst contend,* I think the moderns are sufficiently justified in considering י as the second radical; or, which is still more probable, that these verbs were written with either י or ו.

Kal.

The *Infinitive absolute* has mostly וֹ, though sometimes וּ, or ◌ִי for its vowel; as in the preceding examples.

The *Infinitive cons.* has mostly וּ, more rarely וֹ or ◌ִי, for its vowel: as, בְּשׁוּב *in returning*, בְּשׁוּב, לָשׁוּב, מְשׁוּב.—מוֹת *to die*, בְּמוֹת, בְּמוֹת, לָמוּת—לָרִיב *to contend*.

The *Imperative* and the *Passive participle* are mostly like the *Inf. cons.*: thus, קוּם,* קוּמִי, קוּמוּ, קְמָנָה.—*Part. pas.* קוֹמָה,† קוֹמִים, קוֹמוֹת.‡ And from בִּין, *Imp.* בִּין, בִּינִי, בִּינוּ, &c.

The *Future* follows the *Imperative*; and its prefixes נ, ת, י, א, have long (◌ֵ): thus, אָקוּם, *I will rise*, תָּקוּם, תָּקוּמִי, &c. And from בִּין, אָבִין, תָּבִין, תָּבִינִי.‖

The *third persons m. Past tense*, have either (◌ֵ) or (◌ֶ) or וֹ for their vowels: thus—

קָם *he rose*, קָמָה *f.* קָמוּ *p.* and the other persons—
קַמְתָּן, קַמְתֶּם, קַמְתְּ, קַמְתָּ, קַמְנוּ, קַמְתֶּם, קַמְתֶּן.

מֵת *he died*, מֵתָה *f.* מֵתוּ *p.* and the other persons—
מַתָּן, מַתֶּם, מַתְּ, מַתָּ, מַתְנוּ, מַתֶּם, מַתֶּן.

---

* And with paragogic ה: as, קוּמָה, בִּינָה. But the noun בִּינָה *understanding*, has the accent on the last syllable.

† Sometimes with (◌ַ): as from בוֹשׁ *to be ashamed*; Part. בּוֹשׁ בּוֹשָׁה &c.; and from טוֹב *to be good*, טוֹב, טוֹבָה, טוֹבִים, &c.

‡ We have likewise קוֹמִים. (2 Kings xvi. 7.)

‖ According to the early grammarians, the future would be אָבִין, תָּבִין, which is, however, not used. *Past tense*, בָּנֵתִי or בָּנִיתִי, בָּנִיתָ, בָּנִית, בָּנָה, בָּן, בָּנְתָה, בָּנְתָ, בָּנִינוּ, בָּנְתֶם, בָּנְתֶן, בָּנוּ.

בּוֹשׁ *he was ashamed*, בָּשָׁה *f.* בָּשׁוּ *p.* and the other persons—בָּשְׁתִּי, בָּשְׁתָּ, בָּשְׁתְּ, בָּשְׁנוּ, בָּשְׁתֶּם, בָּשְׁתֶּן.*

The *Active Participle* is the same as the *third person m.*: thus, קָם *one that rises*, קָמָה†, קָמִים, קָמוֹת.—מֵת *one that is dead*, מֵתָה, מֵתִים, מֵתוֹת.—בּוֹשׁ *one that feels ashamed*, בּוֹשָׁה, בּוֹשִׁים, בּוֹשׁוֹת.

Niphal.

The *Infinitive* is הִקּוֹם, הִבּוֹן, and with מ, ל, כ, ב, בְּהִקּוֹם, מֵהִקּוֹם, לְהִקּוֹם, כְּהִקּוֹם.

The *Imperative* is the same, הִקּוֹם, הִקּוֹמִי, הִקּוֹמוּ, הִקּוֹמְנָה.

The *Future* is אָקוּם, תָּקוּם, תָּקוּמִי.

The *Participles*, נָקוֹם, &c., נָבוֹן, נְבוֹנָה, נְבוֹנִים, נְבוֹנוֹת.

The *Past tense* is נָקוֹם, נָקוֹמָה נָקוֹמוּ ..... נָקוֹמוֹתִי, נָקוֹמוֹתָ, &c.

Piel and Pual.

פִּעֵל and פֻּעַל double the last radical. Thus, *Inf.* קוֹמֵם‡ *to raise up, re-establish.*—*Imp.* the same.—*Fut.*

---

* With short (ֶ), because תֶּם and תֶּן have the accent. (See Part I., p. 79.)

† The *participle feminine* has the accent on the last syllable, and is thus distinguished from the third person *f.* past, which has always the accent on the *penultimate.*

‡ Or like the perfect verb: thus, קִיֵּם *to establish, confirm, perform*, קִיֵּם *he established, performed*; especially in Rabbinical Hebrew, קִיַּמְתִּי, קִיַּמְתָּ, &c.

אֲקוֹמֵם.—*Part. act.* מְקוֹמֵם, &c.—*Part. pas.* מְקוֹמָם, &c.—*Past tense,* קוֹמֵם, קוֹמְמָה, קוֹמְמוּ,—קוֹמַמְתִּי, קוֹמַמְתָּ, קוֹמַמְתְּ, &c.

Puál is conjugated in the same manner, with this difference, that it takes (-) where *Piël* has (ֵ): thus, *Inf.* קוֹמַם.—*Fut.* אֲקוֹמַם.—*Past tense,* קוּמַם, &c.* The other parts of *Puál* are like *Piël,* and can only be distinguished by the context.

Hiphíl.

Inf, הָקֵם or הָקִים *to raise, to cause to stand, establish,* הָקֵמָנָה, הָקִימוּ, הָקִימִי, הָקֵם.—לְהָקִים, בְּהָקִים, &c.—*Imp.* הָקֵם, הָקִימִי, הָקִימוּ, הָקֵמָנָה.—*Fut.* אָקִים, תָּקִים, תָּקִימִי†, &c.—*Part. act.* מֵקִים, מְקִימָה, &c.‡—*Part. pas.* מוּקָם, מוּקָמָה, &c.—*Past tense,* הֵקִים§, הֵקִימָה, הֵקִימוּ—הֵקִימוֹתִי, הֵקִימוֹתָ, &c., or הֵקַמְתִּי, הֵקַמְתָּ, &c.

Hophál.

Hophal takes הוּ for the first radical: thus, *Inf.* הוּקַם.—*Fut.* אוּקַם, &c.—*Part.* הוּקָם, &c.—*Past tense,* הוּקַם, הוּקְמָה, הוּקְמוּ—הוּקַמְתִּי, הוּקַמְתָּ, &c.

---

* Participle, קוֹמָם, קוֹמָמָה, קוֹמָמִים, קוֹמָמוֹת.

† Or with (ֵ); as, אָפֵר *I will frustrate, annul,* יָפֵר; or with (-), when the third radical is a guttural; as, אָרַע *I will ill-treat, cause evil.*

‡ Or with (ֵ); as, מֵפֵר; and with (-); as, מֵרַע.

§ Or with (-); as, הֵפַר, הֵרַע.

Hithpael.

Hithpael is formed by adding its characteristic letters to Piel: thus, הִתְקוֹמֵם *he aroused himself, opposed himself; Imp.* הִתְקוֹמְמִי, &c.

Exercise.

יָרַד [1] יָרְדוּ לִשְׁבָּר־אֹכֶל [2] : וַיֹּאמֶר ׀ לֹא נוּכַל [3]
לָרֶדֶת אִם־יֵשׁ אָחִינוּ הַקָּטֹן אִתָּנוּ וְיָרַדְנוּ ׀ : הִנֵּה עָם
יוֹרֵד מֵרָאשֵׁי [4] הֶהָרִים : הֵמָּה יוֹרְדִים מִקְצֵה [5] הָעִיר :
רַגְלֶיהָ יוֹרְדוֹת מָוֶת : בְּתוֹךְ עַמִּי אָנֹכִי יֹשֶׁבֶת [6] : דּוֹדִי
יָרַד לְגָנּוֹ : אֶל גִּנַּת־אֱגוֹז [7] יָרַדְתִּי : יָרְדוּ בְמָצוֹלֹת [8] כְּמוֹ
אֶבֶן : אֵשׁ יָרְדָה מֵהַשָּׁמַיִם : קוּם רֵד מַהֵר מְזֶה : רְדִי
וְשִׁבִי עַל עָפָר [9] בַּת־בָּבֶל : אָנֹכִי אֵרֵד עִמָּךְ : לֹא יֵרֵד
בְּנִי עִמָּכֶם : הֲיָדוֹעַ [10] נֵדַע כִּי יֹאמַר הוֹרִידוּ אֶת־
אֲחִיכֶם : יוֹסֵף הוּרַד מִצְרַיְמָה : אַךְ אֶל שְׁאוֹל [11] תּוּרַד :
שׁוּב [12] וְשֵׁב עִם הַמֶּלֶךְ : שִׁבְנָה בְנֹתַי לָמָּה תֵלַכְנָה [13]
עִמִּי : שְׁבוּ פֹה עַד אֲשֶׁר נָשׁוּב : אַתָּה יָדַעְתָּ שִׁבְתִּי
וְקוּמִי : אֲדֹנִי יוֹדֵעַ כִּי הַיְלָדִים [14] רַכִּים [15] : הַחַיִּים [16]

[1] To go down, to descend. [2] To purchase food. [3] Root, יָכֹל to be able. [4] רֹאשׁ head, top. [5] קָצֶה the end, extremity. [6] יָשַׁב to sit. [7] Nut. [8] מְצוּלָה the depth. [9] Dust. [10] יָדַע to know. [11] The grave. [12] To return. [13] יָלַךְ to go. [14] יֶלֶד a child. [15] רַךְ tender. young. [16] The living.

יוֹדְעִים שָׁמְתוּ[17] : אָכֵן[18] נוֹדַע הַדָּבָר : אַל־יִוָּדַע כִּי בָאָה[19]
הָאִשָּׁה : אַל־תִּוָּדְעִי לָאִישׁ[20] וַיִּוָּדַע ׀ הַדָּבָר לְמָרְדֳּכָי[21] :
אֶת־מִשְׁפָּטִי[22] הוֹדַעְתִּי אוֹתָם אַחֲרֵי הוֹרַיִּעַ אֱלֹהִים
אוֹתְךָ אֶת־כָּל־זֹאת אֵין ׀ נָבוֹן[23] וְחָכָם כָּמוֹךָ אוֹדִיעַ
אֱמוּנָתְךָ[24] בְּפִי : רֹב[25] שָׁנִים יוֹדִיעוּ חָכְמָה : בַּמַּרְאָה[26]
אֵלָיו אֶתְוַדָּע : לֹא עָמַד[27] אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אֶל
אֶחָיו : אָבִינוּ מֵת[28] בַּמִּדְבָּר : אֶל אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר
תָּלִינִי[29] אָלִין : בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר[30] : אָנֹכִי
מְתַתִּי אֶת־מְשִׁיחַ[31] יְהוָה : עֲמָר־נָא עָלַי וּמְתַתֵּנִי : רָעָה[32]
תָּמוּתַת רָשָׁע[33] : אֶת בְּנֵיהֶם לֹא הֵמִית : אַתֶּם הֲמִתֶּם
אֶת־עַם יְהוָה : אֶת־שְׁנֵי בְנֵי תָּמִית : הֲמָה הֻמְתוּ בִּימֵי
קָצִיר[34] : מָחָר[35] אַתָּה מוּמָת : לֹא יוּמְתוּ אָבוֹת[36] עַל
בָּנִים : מִפְּנֵי שֵׂיבָה[37] תָּקוּם : מַמְלַכְתֵּךְ[38] לֹא־תָקוּם :
מֵקִים מֵעָפָר דָּל[39] : נָבִיא[40] אָקִים לָהֶם : וַיָּקָם מֶלֶךְ
חָדָשׁ[41] : וַיָּקֶם עַל־סֶלַע[42] רַגְלִי[43] :

17 מות to die. 18 Truly. 19 Came. 20 To any one. 21 Mordecai. 22 Judgment. 23 Root, בִּין to understand. 24 אֱמוּנָה truth. 25 Multitude. 26 A vision. 27 To stand. 28 Died. 29 לוּן to lodge, remain during night. 30 קָבַר to bury. 31 The anointed. 32 Evil. 33 The wicked. 34 Harvest. 35 To-morrow. 36 Parents. 37 Old age. 38 מַמְלָכָה kingdom. 39 Poor, indigent. 40 A prophet. 41 New. 42 A rock. 43 רֶגֶל foot.

6th Conjugation.

128. The sixth Conjugation comprehends all

verbs whose third radical is א: as, מָצָא *to find*, קָרָא *to call.*

They are thus conjugated:—

Kal.

Inf. מָצֹא, מְצֹא* *to find*, בְּמְצֹא *in finding*, לִמְצֹא, &c.—*Imp.* מְצָא, מִצְאִי, מִצְאוּ, מְצָאנָה.†—*Fut.* אֶמְצָא, תִּמְצָא, תִּמְצְאִי, &c.—*Part. act.* מוֹצֵא, מוֹצֵאת or מוֹצְאָה, מוֹצְאִים, מוֹצְאוֹת—*Part. pas.* מָצוּא, מְצוּאָה, מְצוּאִים, מְצוּאוֹת.—*Past tense*, מָצָא‡, מָצְאָה, מָצְאוּ—מָצָאתִי, מָצָאתָ, מָצָאת, מָצָאת, &c.

Niphal.

Inf. and *Imp.* הִמָּצֵא, &c.—*Fut.* אֶמָּצֵא, &c.—*Part.* נִמְצָא, &c.—*Past tense*, נִמְצָא, נִמְצְאָה, &c., נִמְצֵאתִי, נִמְצֵאתָ, נִמְצֵאת, נִמְצְאָת, &c.

---

* Sometimes with ת: as, קָרָא, *to call*, קְרֹאת; מָלָא *to be full*, מְלֹאת.

† ה is sometimes omitted: as, מְצָאן.

‡ Some verbs (chiefly *intransitives*) have (ֶ) instead of (ָ) for the second radical: as, מָלֵא *he was full*, מָלְאָה, מָלְאוּ—מָלֵאתִי, מָלֵאתָ, מָלְאָת, &c. In such cases, the participle active of *Kal* has the same form as the third person *m. past.* Thus, מָלֵא—whence מָלְאָה, מְלֵאִים, מְלֵאוֹת. Thus likewise טָמֵא *he is unclean*, or *one that is unclean*, טְמֵאָה, טְמֵאִים, טְמֵאוֹת—צָמֵא *he is thirsty*, or *one that is thirsty*, צְמֵאָה, צְמֵאִים, צְמֵאוֹת.

Piel.

Inf. and *Imp.* מַצֵּא.—*Fut.* אֲמַצֵּא, *&c.*—*Part. act.* מְמַצֵּא, *&c.*—*Part. pas.* מְמֻצָּא, *&c.*—*Past tense,* מִצֵּא, *&c.*

Puál.

Inf. מְצָא.—*Fut.* אֲמֻצָּא, *&c.*—*Part.* מְצָא, *&c.*—*Past tense* מְצָא, *&c.*—מְצֵאתִי, מְצֵאתָ, מְצֵאת, *&c.*

Hiphil.

Inf. הַמְצִיא.—*Imp.* הַמְצֵא. *&c.*—*Fut.* אַמְצִיא, *&c.*—*Part. act.* מַמְצִיא.—*Part. pas.* מָמְצָא, *&c.*—*Past tense,* הִמְצִיא הִמְצִיאָה, *&c.*—הִמְצֵאתִי, הִמְצֵאתָ, הִמְצֵאת, *&c.*

Hophál.

הָמְצָא or הָמְצָא in the same manner as הָפְקַד or הָפְקַד.

Hithpael.

הִתְמַצֵּא, *&c.* like הִתְפַּקֵּד.

7th Conjugation.

136. The Seventh Conjugation comprehends all

verbs whose third radical is ה without, *mappik*,* (Part I. p. 21); as, גָּלָה *to reveal*, בָּכָה *to weep*.

The letter is changed into ת or י, or it is omitted.

Kal.

Inf. abs. גָּלֹה *to reveal.*†—*Inf. cons.* גְּלוֹת, בִּגְלוֹת, לְגַלּוֹת, &c.—*Imp.* גְּלֵה, גְּלִי, גְּלוּ, גְּלֶינָה.—*Fut.* אֶגְלֶה, תִּגְלֶה ‡, תִּגְלִי, יִגְלֶה, &c.—*Part. act.* גּוֹלֶה, גּוֹלָה §, גּוֹלִים, גּוֹלוֹת.—*Part. pas.*

---

* Verbs having ה (with *mappik*) for the third radical, are conjugated like perfect verbs: thus, גָּבַהְתִּי *I was high* (not גָּבֵיתִי), גָּבַהּ· *Part.* גָּבוֹהַּ, גְּבוֹהִים· *Fut.* אֶגְבַּהּ (the ה retaining the *mappik* in all parts of the verb wherein it forms the last letter).

† In a few instances with ו: as, קָנוֹ *to purchase* (2 Sam. xxiv. 24), instead of קָנֹה; עָשׂוֹ *to do* (Gen. xxxi. 38), for לַעֲשׂוֹת·

‡ The prefixes ן, ת, י have mostly (-) or (ֶ) when the first radical is a guttural: as, תַּעֲלֶה *thou shalt ascend*, נַעֲלֶה, יַעֲלֶה; תַּחֲנֶה *thou shalt encamp*, תַּחֲזֶה *thou shalt see*. The ה is sometimes dropped: as, יַעַל *he shall ascend* (for יַעֲלֶה); יַעַשׂ *he shall do* (for יַעֲשֶׂה); especially with *conversive* (ו): as, וַיַּעַל *and he ascended*; וַיַּעַשׂ *and he did*; וְנַפֶן *and we turned*. And when the second radical happens to be either of the letters ת, ק, פ, כ, ט, ד, ב, both receive (ִ); as, וַיִּשְׁבְּ *and he captured*, וַיִּבְךְּ *and he wept*.

§ Instead גָּלֻהָּ·—In some instances י is substituted for the third radical (ה): as, בֹּכִיָּה *one that weeps, f.*, so likewise in the past tense, חָסְיָה *she trusted* (for חָסְתָה); חָסְיוּ *they trusted* (for חָסוּ). And in the future, יִשְׁלְיוּ *they shall be tranquil*; especially with a Paragogic letter: as, אֶהֱמְיָה *I shall roar, be disquieted* (for אֶהֱמֶה); יֶהֱמְיוּן (for יֶהֱמוּ).

גָּלוּי, גְּלוּיָה, גְּלוּיִם, גְּלוּיוֹת.—*Past tense*, גָּלָה, גָּלְתָה, גָּלוּ,* גָּלִיתָ, גָּלִית, גָּלִיתִי, &c.

Niphal.

Inf. abs. הִגָּלֵה.—*Cons.* הִגָּלוֹת, בְּהִגָּלוֹת, &c.—*Imp.* הִגָּלֵה, הִגָּלִי, הִגָּלוּ, הִגָּלְיָנָה.—*Fut.* אֶגָּלֶה, תִּגָּלֶה, תִּגָּלִי, &c.—*Part.* נִגְלֶה, נִגְלָה, נִגְלֵית, נִגְלֵיתִי—נִגְלֵיתָ, נִגְלֵית, &c.

Piel.

Inf. גַּלֵּה or גַּלּוֹת, גַּלּוֹת.—*Imp.* גַּלֵּה, &c.—*Fut.* אֲגַלֶּה†, &c.—*Part. act.* מְגַלֶּה, &c.—*Part. pas.* מְגֻלֶּה, &c.—*Past tense*, גִּלָּה, גִּלְּתָה, &c.—גִּלִּיתִי, &c.

Pual.

Inf. גֻּלֵּה, גֻּלּוֹת.—*Fut.* אֲגֻלֶּה.—*Part.* גֻּלֶּה.—*Past tense*, גֻּלָּה, גֻּלְּתָה, &c.—גֻּלִּיתִי, &c.

Hiphil

Inf. הַגְלוֹת, הַגְלֵה.—*Imp.* הַגְלֵה‡, &c.—*Fut.* אַגְלֶה,

---

* גָּלוּ with the accent on the last syllable: whereas verbs of the fifth conjugation have their accent on the *penultimate*, as, קָמוּ *they stood up.*—שָׁבוּ (from שׁוּב) signifies, *they returned*; but שָׁבוּ (from שָׁבָה signifies, *they captured, took prisoners.*

† And without ה: as, יְצַו *he shall command* (for יְצַוֶּה).

‡ The ה is sometimes dropped: as, הַעַל *bring up* (for הַעֲלֵה).

תַּגְלֶה, יִגְלֶה*, &c.—*Part. act.* מַגְלֶה.—*Part. pas.* מָגְלֶה, &c. *Past tense,* הָגְלָה or הָגְלָה, הָגְלָתָה, הָגְלוּ——הָגְלֵיתִי, &c. הָגְלִינוּ.

Hophal.

Takes (ר) for the first vowel, and the radical ה follows the same rule as in the preceding branches: thus, הָגְלֵיתִי הָגְלֵיתָ, &c. הָגְלָה, תָּגְלֶה, &c.

Hithpael.

הִתְגַּלֵּה, הִתְגַּלֵּיתָ, הִתְגַּלֵּיתִי, &c., הִתְגַּלָּה, הִתְגַּלֵּה, &c.

147. The verbs הָיָה *to be,* חָיָה *to live,* belong to this conjugation; but they deviate in some measure from the preceding rules, as may be seen from the following examples:—

Inf. abs. הָיֹה *to be.*— *Inf. cons.* הֱיוֹת, בִּהְיוֹת *in being,* כִּהְיוֹת, מִהְיוֹת, לִהְיוֹת.

Imp. הֱיֵה *be thou, m.,* הֱיִי or הֲיִי *f.,* הְיוּ *p. m.,* הֱיֶינָה *f.*

Fut. אֶהְיֶה or אֱהִי *I shall* or *will be;* תִּהְיֶה or תְּהִי; תִּהְיִי *f.* יִהְיֶה or יְהִי; תִּהְיֶה *f.* נִהְיֶה or נְהִי; תִּהְיוּ, תִּהְיֶינָה *f.* יִהְיוּ, *f.* תִּהְיֶינָה or תִּהְיֶיְנָה.

---

* And with *conversive* ו: וַיֵּגֶל: וַיֵּפֶן *and he caused to turn;* וַיֵּרָא (2 Kings ii.) *and he caused to see,* i. e. *he shewed.*

Part. m. חַיֶּה or חוֶּה, *f.* חָוָּה or חַיָּה, *p.* חַיִּים*, *f.* חַיּוֹת*.

Past tense, חָיִיתָ, חָיָה, חָיְתָה *f.* חָיִית, חָיָתָ, חָיִיתִי, חָיִינוּ *f.* חָיִיתֶן, חָיִיתֶם *f.* חָיִיוּ.

In *Niphal* we find some of the persons of the past tense only: thus, נֶחְיִיתִי *I have become,* נֶחְיִיתָ, נֶחְיִית, נֶחְיָה; and by *analogy,* נֶחְיִינוּ, נֶחְיִיתֶם, נֶחְיִיתֶן, נֶחְיוּ.

INFINITIVE ABSOLUTE חָיֹה *to live.*

Kal.

Imp. חֲיֵה, חֲיִי, חֲיוּ, חֲיֶינָה.—*Fut.* אֶחְיֶה, תִּחְיֶה, תִּחְיִי, תִּחְיֶה, יִחְיֶה or יְחִי, נִחְיֶה, &c.—*Part.* חַי, חַיָּה, חַיִּים, חַיּוֹת.—*past tense,* חָיִיתִי, חָיִיתָ, חָיִית, חָיָה, חָיְתָה, חָיִינוּ, חָיִיתֶם, חָיִיתֶן, חָיוּ.

Niphal not used.

Piél.

Inf. חַיֵּה *to preserve, sustain life,* חַיּוֹת; לְחַיּוֹת.—*Imp.* חַיֵּה, חַיִּי, חַיּוּ, חַיֶּינָה.—*Fut.* אֲחַיֶּה, תְּחַיֶּה, תְּחַיִּי, יְחַיֶּה, תְּחַיֶּה, נְחַיֶּה, תְּחַיּוּ, תְּחַיֶּינָה, יְחַיּוּ, תְּחַיֶּינָה.—*Part.* מְחַיֶּה, &c. *Past tense,* חִיִּיתִי, חִיִּיתָ, חִיִּית, חִיָּה, חִיְּתָה, חִיִּינוּ, חִיִּיתֶם, חִיִּיתֶן, חִיּוּ.

Hiphil.

Inf. הַחֲיֵה *to cause to live, restore life, revive,* לְהַחֲיוֹת.—*Imp.* הַחֲיֵה, &c. *Past tense,* הֶחֱיֵיתִי, הֶחֱיֵיתָ, הֶחֱיֵית, הֶחֱיָה, הֶחֱיְתָה, &c.

* Or חיות חיים.

Exercise.

בְּטֶרֶם[1] יֵדַע הַנַּעַר קְרֹא[2] אָבִי וְאִמִּי : מָה הַדָּבָר
הַזֶּה עָשִׂיתָ[3] לָנוּ לְבִלְתִּי[4] קְרֹאוֹת לָנוּ : קוֹל קוֹרֵא
בַּמִּדְבָּר פַּנּוּ[5] דֶּרֶךְ : גַּם לְמָחָר אֲנִי קְרוּא[6] לָהּ עִם
הַמֶּלֶךְ : נִקְרָא לַנַּעֲרָה וְנִשְׁאֲלָה[7] אֶת־פִּיהָ : שִׁמְךָ עָלֵינוּ
נִקְרָא : אֲנִי לֹא נִקְרֵאתִי לָבוֹא[8] אֶל הַמֶּלֶךְ זֶה שְׁלוֹשִׁים
יוֹם : הֲלֹא חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ : אָז
תִּקְרָא וַיהוָה יַעֲנֶה[9] : לָזֹאת יִקְרָא אִשָּׁה : אַשְׁרֵי אָדָם
מָצָא חָכְמָה : גַּם צִפּוֹר[10] מָצְאָה בַּיִת : דְּבַשׁ[11] מָצָאתָ
אֶכֹל דֵּיֶךָ[12] : לְךָ מְצָא אֶת־הַחִטִּים : עִם אֲשֶׁר תִּמְצָא
אֶת־אֱלֹהֶיךָ לֹא יִחְיֶה : תִּמְצָא שִׁפְחָתְךָ חֵן בְּעֵינֶיךָ[13] :
אִם הִמְצֵא תִמְצֵא בְּיָדוֹ הַגְּנֵבָה[14] שְׁנַיִם יְשַׁלֵּם[15] :
נִלְכַּדְתָּ[16] בְּבֶל וְאַתְּ לֹא יָדַעַתְּ נִמְצֵאת וְגַם נִתְפַּשְׂתְּ[17] :
שְׂפָתָיו[18] מָלְאוּ זַעַם[19] : יְמִינָם[20] מָלְאָה שֹׁחַד[21] : מַלֵּא
קַרְנְךָ[22] שֶׁמֶן : נִמְלָא בָתֵּינוּ[23] שָׁלָל[24] : מִלֵּא בָתֵּיהֶם כָּל־
טוּב[25] : חָטָא[26] וְהֶחֱטִיא אֶת־יִשְׂרָאֵל : גַּם אוֹתוֹ הֶחֱטִיאוּ
הַנָּשִׁים הַנָּכְרִיּוֹת[27] : לֹא יֵשְׁבוּ בְּאַרְצְךָ פֶּן יַחֲטִיאוּ אֹתְךָ

[1] Before. [2] Root קָרָא. [3] Root עָשָׂה to do. [4] Not. [5] Root פָּנָה to turn, Pi. to clear away. [6] Called, invited. [7] שָׁאַל to ask. [8] To come. [9] עָנָה to answer. [10] A bird. [11] Honey. [12] דַּי sufficient, enough. [13] עַיִן. [14] Theft. [15] To pay. [16] לָכַד to catch. [17] תָּפַשׂ to lay hold of. [18] שָׂפָה lip. [19] Anger. [20] The right hand. [21] A bribe. [22] קֶרֶן a horn. [23] בַּיִת. [24] Spoil, plunder. [25] Goods, riches. [26] To sin. [27] Strange.

לִי : רְאֵה[28] זֶה מָצָאתִי : רְאֹה רָאִיתִי אֶת־עֳנִי עַמִּי :
הֵעִי וּרְאִי מַה תַּעֲשִׂי[29] : צְאֶינָה[30] וּרְאֶינָה בְּנוֹת צִיּוֹן :
אֹזֶן שֹׁמַעַת וְעַיִן רֹאֶה יְהוָה עֹשָׂה גַּם־שְׁנֵיהֶם[31] : מָה
רָאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה : רָאָה כִּי לֹא נֶעֱשְׂתָה
עֲצָתוֹ[32] : עַתָּה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה לָהֶם : עֵינֵי עִוְרִים[33]
תִּרְאֶינָה : בְּאוֹרְךָ נִרְאֶה אוֹר : אֱלֹהֵי אֲבוֹתֵיכֶם נִרְאָה
אֵלָי : הַיּוֹם אֶרְאֶה אֵלָיו : מַעֲשִׂים[34] אֲשֶׁר לֹא יֵעָשׂוּ
עֲשִׂיתָן עַמְדִי : הִנֵּה הֶרְאָה אֱלֹהִים אֹתִי גַּם אֶת־זַרְעֵךְ :
אַתְּ הֶרְאֵיתְ לָדַעַת : אֶת־אוֹיְבֵיהֶם כִּסָּה[35] הַיָּם : כְּלִמָּה[36]
כִּסְּתָה פָּנָי : אֶרֶץ אַל תְּכַסִּי דָמִי : בַּחֹשֶׁךְ שְׁמוֹ יְכֻסֶּה :
זְקֵנִים[37] מְכֻסִּים בַּשַּׂקִּים[38] הַבְּהֵמָה הַבָּקָר וְהַצֹּאן אַל־
יִטְעֲמוּ[39] מְאוּמָה[40] אַל־יִרְעוּ[41] וּמַיִם אַל־יִשְׁתּוּ[42] וְיִתְכַּסּוּ
שַׂקִּים וְיִקְרְאוּ אֶל־אֱלֹהִים בְּחָזְקָה[43] וְיָשֻׁבוּ[44] אִישׁ[45] מִדַּרְכּוֹ
הָרָעָה :

[28] רָאָה to see. [29] עָשָׂה to do. [30] יָצָא to go out. [31] Both. [32] עֵצָה advice. [33] עִוֵּר a blind man. [34] מַעֲשֶׂה work, deed. [35] כָּסָה to cover. [36] Shame. [37] זָקֵן an old man. [38] A sack, sack-cloth. [39] טָעַם to taste. [40] Any-thing. [41] רָעָה to feed. [42] שָׁתָה to drink. [43] With force, vehemently. [44] שׁוּב to return. [45] Each.

8th Conjugation.

138. The Eighth Conjugation comprehends verbs whose second and third radical are the same; as, מָדַד *to measure*, סָבַב *to surround*.

The second radical is mostly dropped, and its vowel transferred to the first radical. The deficiency of the second is indicated by *dagesh* in the third radical, in all cases where it has a vowel. In many parts of the verb, however, the second radical is retained, and conjugated like the perfect verb פָּקַד.

Kal.

Inf. abs. סָבֹב or סֹב *to turn about, surround.*— *Inf. cons.* בְּסֹב, כְּסֹב, לָסֹב or לְסָבֹב, מִסֹּב.—*Imp.* סֹב, *סְבִי, סְבוּ, †סֻבֶּינָה.—*Fut.* ‡אָסֹב, תָּסֹב, תָּסֹבִּי, יָסֹב, תָּסֹב, נָסֹב, תָּסֹבּוּ, §תָּסֻבֶּינָה, יָסֹבּוּ, §תָּסֻבֶּינָה.—*Part. act.* סַב, סַבָּה, סַבִּים, סַבּוֹת; or like the perfect verb, סוֹבֵב, סוֹבֶבֶת or סוֹבֶבֶת, סוֹבְבִים, סוֹבְבוֹת.—*Part. Pas.* סָבוּב, סְבוּבָה, סְבוּבִים, סְבוּבוֹת.—*Past tense,* סַב‖, סַבָּה, סַבּוּ—סַבּוֹתִי; סַבֹּת, סַבָּת, סַבּוֹתֶם, סַבּוֹתֶן, סַבּוֹנוּ.

---

* Sometimes with short (ֶ); as, רֲנִי *sing* or *exult thou, f.* (Isaiah liv. 1) רֲנוּ *m. pl.*

† The long vowel (ֻ) is changed into (ְ) because a long vowel cannot form a compound syllable without the accent; and as the accent can never come on the *ante-penultimate*, the long vowel must necessarily be changed. (See Part I. p. 79.)

‡ The prefixes נ, ת, י, א, have long (ָ), except the second and third persons *f. pl.*

§ (ֻ) is changed into (ְ) for the reason stated before. For the same reason is (ֻ) changed into short (ָ), with *conversive* ו: as, יָסֹב *he shall surround,* וַיָּסָב *and he surrounded,* וַתָּסָב.

‖ Or סָבַב, like the perfect verb. In the same manner, זָמַם *he imagined, intended,* זָמְמָה, זָמַמְתִּי.

Niphal.

Inf. הִסַּב*, בְּהִסַּב, &c.—*Imp.* הִסַּב, or הִסָּב, הִסָּבִי, הִסָּבוּ, הִסַּבְנָה·—*Fut.* אֶאָסַב†, תִּסַּב, תִּסַּבִּי, יִסַּב, &c.—*Part.* נָסָב or נָסֵב, נְסַבָּה, נְסַבִּים, &c.—*Past tense,* נָסַב or נָסֵב‡, נָסְבָה, or נָסֵבָה, נָסַבּוּ—נָסַבְתִּי, נְסַבְתָּ, נְסַבּוּ· &c.

Piel, Pual, and Hithpael.

Are conjugated either like perfect verbs, as, סִבֵּב *to bring about, to cause;*§ הִלֵּל *to praise* קִלֵּל, *to curse,* הִלֵּל *he praised,* הִלַּלְתִּי, &c. הֻלַּל *he was praised,* הֻלַּלְתִּי *I was praised,* הִתְהַלֵּל *he praised himself, boasted.—Part.* מְהַלֵּל, מְהֻלָּל, מִתְהַלֵּל &c.—*Imp.* הַלֵּל, הַלְלִי, הַלְלוּ‖ &c. הִתְהַלֵּל, הִתְהַלְלִי, הִתְהַלְלוּ, &c., and *Fut.* אֲהַלֵּל, אֲהֻלָּל, אֶתְהַלֵּל, &c. Or they are conjugated like verbs of the fifth conjugation (עי). Thus *Inf.* סוֹבֵב *to go about, encompass;* הוֹלֵל *to make foolish, frantic. to act without reason.—Imp.* סוֹבֵב, סוֹבְבִי, &c.—*Fut.* אֲסוֹבֵב, &c.—*Part. act.* מְסוֹבֵב, &c.—*Part. pas.* מְסוֹבָב —

---

* Or with (..); as, הִמַּס *to be melted.*

† Or with (־) אָתַם *I shall be finished, completed,* תִּתַּם, יִתַּם; or with (-); as, יִמַּד *he shall be measured.* In a few instances without *dagesh;* as, אֵקַל *I shall be light,* i. e. *not esteemed,* תֵּקַל·

‡ Sometimes with וּ: as נָגוֹל *he was rolled,* נָגְלוּ *they were rolled together.*

§ Hence the Rabbinical, סִבָּה *a cause.*

‖ Hence *Hallelujah,* הַלְלוּיָהּ i.e. *Praise ye the Lord.*

Past tense, סוֹבֵב, סוֹבְבָה, סוֹבְבוּ——סוֹבַבְתִּי, &c.—PUAL *Inf.* סוֹבַב.—*Fut.* אֲסֹבַב.—*Past tense,* סוֹבַב, סוֹבְבָה, &c.—HITHPAEL, הִסְתּוֹבֵב; or from גָּלַל——הִתְגּוֹלֵל *he rolled himself.*

Hiphil.

הָסֵב.—*Imp.* הָסֵב, הָסֵבִּי, &c.—*Fut.* אָסֵב, תָּסֵב, תָּסֵבִּי, &c.—*Part. act.* מֵסֵב, מְסֵבָּה, &c.—*Part. pas.* מוּסָב, מוּסַבָּה, &c.— *Past tense,* הֵסֵב*, הֵסֵבָּה, הֲסִבּוֹתִי—הֲסִבּוֹתָ, הֲסִבּוֹתְ, &c.

Hophal.

Inf. הוּסַב.—*Fut.* אוּסַב, תּוּסַב, תּוּסְבִי, &c.—*Part.* הוּסָב, הוּסָבָה, &c.—*Past tense,* הוּסַב, הוּסְבָה, הוּסְבוּ——הוּסַבְתִּי, הוּסְבָתָ, &c.

Exercise.

רַב לָכֶם סֹב אֶת־הָהָר הַזֶּה: עִבְרוּ וְסִבּוּ אֶת־הָעִיר: בַּיּוֹם הַשְּׁבִיעִי תְּסֹבּוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים: לֹא נָסֹב עַד בֹּאוֹ פֹּה: סַבּוֹתֶם אֶת־הַמָּקוֹם: וְנָסַב אֶת־הַר־שֵׂעִיר יָמִים רַבִּים: אֲנִי הוֹלֵךְ לָמֹד אֶת־יְרוּשָׁלַיִם לְרָאוֹת

[1] Much, enough, [2] Seven times. [3] Many. [4] מָדַד to measure; in *Hith.* to stretch one's self. [5] Jerusalem.

* Or with (-); as הֵקַל *he caused to be light,* הֵמַר *he made bitter.*

כַּמָּה אַרְכָּהּ וְכַמָּה רָחְבָּהּ : מִן הַמִּדָּה הַזֹּאת תָּמוּד :
סָבִיב אֶל רוּחַ הַיָּם מָדַד חֲמֵשׁ מֵאוֹת קָנִים : וַיָּמָד אֶת
הַשַּׁעַר : הַיּוֹם גַּלּוֹתִי[6] אֶת־חֶרְפַּת מִצְרַיִם מֵעֲלֵיכֶם : גִּלּוּ
אַבְנַיִם גְּדֹלִים עַל פִּי הַמְּעָרָה : נָסַבּוּ בָתֵּיהֶם לָאֲחֵרִים
וְנָגְלוּ[8] כַּסֵּפֶר הַשָּׁמַיִם וְכָל צְבָאָם יִבּוֹל[7] כַּנָּבֵל עָלֶה
מְגֻפֶּן[8] : בְּחוֹל הַיָּם אֲשֶׁר לֹא יִמַּד וְלֹא יִסָּפֵר[9] : אִם
יִמַּדּוּ שָׁמַיִם מִלְמָעְלָה וְיֵחָקְרוּ[10] מוֹסְדֵי־אֶרֶץ לְמַטָּה גַּם
אֲנִי אֶמְאַס[11] בְּכָל־זֶרַע יִשְׂרָאֵל : שָׂבַע פָּעָמִים בַּיּוֹם הִלַּלְתִּי[12]
אוֹתָךְ : בֵּאלֹהִים הִלַּלְנוּ כָל־הַיּוֹם : הַלְלִי אֱלֹהַיִךְ צִיּוֹן :
אֲהַלְלָה שֵׁם אֱלֹהִים בְּשִׁיר : לֹא הַמֵּתִים[13] יְהַלְלוּ יָהּ :
לְפִי שִׂבְלוֹ[14] יְהֻלַּל אִישׁ : כָּל־הַנְּשָׁמָה[15] תְּהַלֵּל יָהּ : רָנּוּ[16]
וְשִׂמְחִי בַּת צִיּוֹן : רָנּוּ שָׁמַיִם וְגִילִי[17] אֶרֶץ : הָקִיצוּ[18] וְרַנְּנוּ
שֹׁכְנֵי[19] עָפָר[20] : כְּהֵנָיִךְ אַלְבִּישׁ[21] יֶשַׁע[22] וַחֲסִידַיִךְ[23] רַנֵּן
יְרַנֵּנוּ : אָז יְדַלֵּג[24] כָּאַיָּל פִּסֵּחַ[25] וְתָרֹן לְשׁוֹן אִלֵּם[26] תְּרַנֵּן
לְשׁוֹנִי צִדְקָךְ : תְּרַנֵּנָה שְׂפָתַי : בַּכְּרָמִים[27] לֹא יְרֻנָּן :
מוֹצָאֵי בֹקֶר וָעֶרֶב תַּרְנִין : לֵב אַלְמָנָה אַרְנִין : הִנֵּה

6 גָּלַל to roll, roll away, remove, in *Hith.* to roll one's self, to wallow. 7 נָבַל to wither, waste. 8 The vine. 9 סָפַר to number. 10 חָקַר to search. 11 מָאַס to despise. 12 הָלַל to praise; in *Hith.* to praise one's self, to boast. 13 A dead person. 14 Sense, understanding. 15 Soul. 16 רָנַן to shout, to sing. 17 גִּיל to rejoice. 18 Awake. 19 שֹׁכֵן one that dwells. 20 Dust. 21 לָבַשׁ to dress, to clothe. 22 Salvation. 23 A pious man. 24 דָּלַג to jump. 25 The lame. 26 Dumb. 27 כֶּרֶם a vineyard.

TABLE XI.

Exhibiting all the Infinitive and Imperative Moods of the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

INFINITIVE MOODS.

	שְׁלֵמִים First Conjugation.	חֲסֵרִים Second Conjugation.	נָחֵי פ״א Third Conjugation.	נָחֵי פ״י Fourth Conjugation.	נָחֵי ע״ו Fifth Conjugation.	נָחֵי ל״א Sixth Conjugation.	נָחֵי ל״ה Seventh Conjugation.	כְּפוּלִים Eighth Conjugation.
Kal.	לִמֹּד לִמְּדָ &c.	נָגֹשׁ נָגְשָׁת &c.	אָכֹל אֲכָלָם &c.	יָשֹׁב שָׁבְתָּ &c.	קוּם קָמָה &c.	מְצֹא מְצָאוּ &c.	גָּלֹה גָּלוֹת &c.	סָבֹב or סֹב סָבְבָה &c.
Niph.	הִלָּמֵד הִלָּמְדָ &c.	הִנָּגֵשׁ הִנָּגְשָׁה &c.	הֵאָכֵל הֵאָכְלָה &c.	הִוָּשֵׁב הִוָּשְׁבָה &c.	הָקוֹם הָקוֹמָה &c.	הִמָּצֵא הִמָּצְאָה &c.	הָגָלֵה הָגָלוֹת &c.	הִסָּבֵב הִסָּבְבָה &c.
Pi.	לַמֵּד לִמְּדָ &c.	נִגַּשׁ נִגְּשָׁה &c.	אִכַּל אִכְּלָה &c.	יִשַּׁב יִשְּׁבָה &c.	קוֹמֵם קוֹמְמָה &c.	מִצֵּא מִצְּאָה &c.	גִּלֵּה גִּלּוֹת &c.	סִבֵּב סִבְּבָה &c.
Pu.	לֻמַּד לֻמְּדָ &c.	נֻגַּשׁ נֻגְּשָׁה &c.	אֻכַּל אֻכְּלָה &c.	יֻשַּׁב יֻשְּׁבָה &c.	קוֹמַם קוֹמְמָה &c.	מֻצָּא מֻצְּאָה &c.	גֻּלֶּה גֻּלּוֹת &c.	סֻבַּב סֻבְּבָה &c.
Hiph.	הַלְמִיד הַלְמִדְ &c.	הַנְגִּישׁ הַנְגִּשָׁה &c.	הַאֲכִיל הַאֲכִלָה &c.	הוֹשִׁיב הוֹשִׁבָה &c.	הָקִים הָקִימָה &c.	הַמְצִיא הַמְצִאָה &c.	הַגְלֵה הַגְלוֹת &c.	הַסֵּב הַסְבֵּב &c.
Hoph.	הָלְמַד הָלְמְדָ &c.	הָנְגַּשׁ הָנְגְּשָׁה &c.	הָאֳכַל הָאֳכְלָה &c.	הוּשַׁב הוּשְׁבָה &c.	הוּקַם הוּקְמָה &c.	הָמְצָא הָמְצְאָה &c.	הָגְלָה הָגְלוֹת &c.	הוּסַב הוּסְבָּה &c.
Hith.	הִתְלַמֵּד הִתְלַמְּדָ &c.	הִתְנַגֵּשׁ הִתְנַגְּשָׁה &c.	הִתְאַכֵּל הִתְאַכְּלָה &c.	הִתְיַשֵּׁב הִתְיַשְּׁבָה &c.	הִתְקוֹמֵם הִתְקוֹמְמָה &c.	הִתְמַצֵּא הִתְמַצְּאָה &c.	הִתְגַּלֵּה הִתְגַּלּוֹת &c.	הִסְתּוֹבֵב הִסְתּוֹבְבָה &c.

IMPERATIVE MOODS.

Kal.	לְמֹד לִמְדִי לִמְדוּ לִמְדְנָה	גְּשׁ גְּשִׁי גְּשׁוּ גְּשֹׁנָה	אֱכֹל אִכְלִי אִכְלוּ אֱכֹלְנָה	שֵׁב שְׁבִי שְׁבוּ שַׁבְנָה	קוּם קוֹמִי קוּמוּ קֹמְנָה	מְצֹא מְצָאִי מְצָאוּ מְצֶאנָה	גְּלֵה גְּלִי גְּלוּ גְּלֶינָה	סֹב סֹבִי סֹבּוּ סֻבֶּינָה
Niph.	הִלָּמֵד הִלָּמְדִי הִלָּמְדוּ הִלָּמַדְנָה	הִנָּגֵשׁ הִנָּגְשִׁי הִנָּגְשׁוּ הִנָּגַשְׁנָה	הֵאָכֵל הֵאָכְלִי הֵאָכְלוּ הֵאָכַלְנָה	הִוָּשֵׁב הִוָּשְׁבִי הִוָּשְׁבוּ הִוָּשַׁבְנָה	הָקוֹם הָקוֹמִי הָקוֹמוּ הָקוֹמְנָה	הִמָּצֵא הִמָּצְאִי הִמָּצְאוּ הִמָּצֶאנָה	הִגָּלֵה הִגָּלִי הִגָּלוּ הִגָּלֶינָה	הִסָּבֵּב הִסָּבְּבִי הִסָּבְּבוּ הִסָּבֶּינָה
Pi'el.	לַמֵּד לַמְּדִי לַמְּדוּ לַמֵּדְנָה	נִגַּשׁ נַגְּשִׁי נַגְּשׁוּ נַגַּשְׁנָה	אִכַּל אַכְּלִי אַכְּלוּ אַכַּלְנָה	יִשַּׁב יַשְּׁבִי יַשְּׁבוּ יַשַּׁבְנָה	קוֹמֵם קוֹמְמִי קוֹמְמוּ קוֹמַמְנָה	מִצֵּא מַצְּאִי מַצְּאוּ מַצֶּאנָה	סוֹבֵב סוֹבְבִי סוֹבְבוּ סוֹבֵבְנָה	
Hiph.	הַלְמֵד הַלְמִידִי הַלְמִידוּ הַלְמֵדְנָה	הַנְגֵּשׁ הַנְגִּישִׁי הַנְגִּישׁוּ הַנְגֵּשְׁנָה	הַאֲכֵל הַאֲכִילִי הַאֲכִילוּ הַאֲכֵלְנָה	הוֹשֵׁב הוֹשִׁיבִי הוֹשִׁיבוּ הוֹשֵׁבְנָה	הָקֵם הָקִימִי הָקִימוּ הָקֵמְנָה	הַמְצֵא הַמְצִיאִי הַמְצִיאוּ הַמְצֵאנָה	הַגְלֵה הַגְלִי הַגְלוּ הַגְלֶינָה	הַסֵּב הַסְבִּי הַסְבּוּ הַסֵּבְנָה
Hith.	הִתְלַמֵּד הִתְלַמְּדִי הִתְלַמְּדוּ הִתְלַמֵּדְנָה	הִתְנַגֵּשׁ הִתְנַגְּשִׁי הִתְנַגְּשׁוּ הִתְנַגַּשְׁנָה	הִתְאַכֵּל הִתְאַכְּלִי הִתְאַכְּלוּ הִתְאַכַּלְנָה	הִתְיַשֵּׁב הִתְיַשְּׁבִי הִתְיַשְּׁבוּ הִתְיַשַּׁבְנָה	הִתְקוֹמֵם הִתְקוֹמְמִי הִתְקוֹמְמוּ הִתְקוֹמַמְנָה	הִתְמַצֵּא הִתְמַצְּאִי הִתְמַצְּאוּ הִתְמַצֶּאנָה	הִתְגַּלֵּה הִתְגַּלִּי הִתְגַּלּוּ הִתְגַּלֶּינָה	הִסְתּוֹבֵב הִסְתּוֹבְבִי הִסְתּוֹבְבוּ הִסְתּוֹבֵבְנָה

* As, מִלְמֹד לִלְמֹד הִלְמֵד לִלְמֹד הִלְמֵד לִלְמֹד The rest of the infinitives are varied in the same manner: thus, מִנָּגְשׁ לְנָגְשׁ הִנָּגֵשׁ לְנָגְשׁ מֵאֲכֹל לֶאֱכֹל הֵאָכֵל לֶאֱכֹל &c.

TABLE XII.

Exhibiting the Future Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

יִתִּיד Future.	שְׁלֵמִים First Conjugation.	חֲסֵרִים Second Conjugation.	נחי א״א Third Conjugation.	נחי פ״י Fourth Conjugation.	נחי ע״ו Fifth Conjugation.	נחי ל״א Sixth Conjugation.	נחי ל״ה Seventh Conjugation.	כפולים Eighth Conjugation.
I	אֶגְנֹשׁ Fem.	אֶגֹּשׁ	אֶאֱכֹל	אָשׁוּב	אָקוּם	אֶמְצָא	אֶגְלֶה	אֶסּוֹב
Thou	תִּלְמַד ־ תִּלְמְדִי	תִּגֹּשׁ ־ תִּגְּשִׁי	תֹּאכַל ־ תֹּאכְלִי	תָּשׁוּב ־ תָּשׁוּבִי	תָּקוּם ־ תָּקוּמִי	תִּמְצָא ־ תִּמְצְאִי	תִּגְלֶה ־ תִּגְלִי	תָּסוּב ־ תָּסֹבִּי
He	יִלְמַד	יִגֹּשׁ	יֹאכַל	יָשׁוּב	יָקוּם	יִמְצָא	יִגְלֶה	יָסוֹב
She	תִּלְמַד	תִּגֹּשׁ	תֹּאכַל	תָּשׁוּב	תָּקוּם	תִּמְצָא	תִּגְלֶה	תָּסוֹב
We	נִלְמַד	נִגֹּשׁ	נֹאכַל	נָשׁוּב	נָקוּם	נִמְצָא	נִגְלֶה	נָסוֹב
You	תִּלְמְדוּ ־ תִּלְמַדְנָה	תִּגְּשׁוּ ־ תִּגֹּשְׁנָה	תֹּאכְלוּ ־ תֹּאכַלְנָה	תָּשׁוּבוּ ־ תָּשׁוּבְנָה	תָּקוּמוּ ־ תָּקוּמְנָה	תִּמְצְאוּ ־ תִּמְצָאנָה	תִּגְלוּ ־ תִּגְלֶינָה	תָּסֹבּוּ ־ תָּסֻבְּנָה
They	יִלְמְדוּ ...	יִגְּשׁוּ ...	יֹאכְלוּ ...	יָשׁוּבוּ ...	יָקוּמוּ ...	יִמְצְאוּ ...	יִגְלוּ ...	יָסֹבּוּ ...
I	אֶגָּנֵשׁ Fem.	אֶאָכֵל	אֶאָשֵׁב	אֶאָקֵם	אֶמָּצֵא	אֶגָּלֶה	אֶסַּב	
Thou	תִּלָּמֵד ־ תִּלָּמְדִי	תִּגָּנֵשׁ ־ תִּגָּשִׁי	תֵּאָכֵל ־ תֵּאָכְלִי	תֵּאָשֵׁב ־ תֵּאָשְׁבִי	תֵּאָקֵם ־ תֵּאָקְמִי	תִּמָּצֵא ־ תִּמָּצְאִי	תֵּגָּלֶה ־ תֵּגָּלִי	תֵּסַּב ־ תֵּסַּבִּי
He	יִלָּמֵד	יִגָּנֵשׁ	יֵאָכֵל	יֵאָשֵׁב	יֵאָקֵם	יִמָּצֵא	יֵגָּלֶה	יֵסַּב
She	תִּלָּמֵד	תִּגָּנֵשׁ	תֵּאָכֵל	תֵּאָשֵׁב	תֵּאָקֵם	תִּמָּצֵא	תֵּגָּלֶה	תֵּסַּב
We	נִלָּמֵד	נִגָּנֵשׁ	נֵאָכֵל	נֵאָשֵׁב	נֵאָקֵם	נִמָּצֵא	נֵגָּלֶה	נֵסַּב
You	תִּלָּמְדוּ ־ תִּלָּמַדְנָה	תִּגָּנְשׁוּ ־ תִּגָּנַשְׁנָה	תֵּאָכְלוּ ־ תֵּאָכַלְנָה	תֵּאָשְׁבוּ ־ תֵּאָשַׁבְנָה	תֵּאָקְמוּ ־ תֵּאָקַמְנָה	תִּמָּצְאוּ ־ תִּמָּצֶאנָה	תֵּגָּלוּ ־ תֵּגָּלֶינָה	תֵּסַּבּוּ ־ תֵּסַּבֶּינָה
They	יִלָּמְדוּ ...	יִגָּנְשׁוּ ...	יֵאָכְלוּ ...	יֵאָשְׁבוּ ...	יֵאָקְמוּ ...	יִמָּצְאוּ ...	יֵגָּלוּ ...	יֵסַּבּוּ ...
I	אֶלָּמֵד Fem.	אֶאָגֵּשׁ	אֶאָכֵל	אֶאָשֵׁב	אֶאָקֵם	אֶמָּצֵא	אֶגָּלֶה	אֶסַּב
Thou	תִּלָּמֵד ־ תִּלָּמְדִי	תִּאָגֵּשׁ ־ תִּאָגְּשִׁי	תֵּאָכֵל ־ תֵּאָכְלִי	תֵּאָשֵׁב ־ תֵּאָשְׁבִי	תֵּאָקֵם ־ תֵּאָקְמִי	תִּמָּצֵא ־ תִּמָּצְאִי	תֵּגָּלֶה ־ תֵּגָּלִי	תֵּסַּב ־ תֵּסַּבִּי
He	יִלָּמֵד	יִאָגֵּשׁ	יֵאָכֵל	יֵאָשֵׁב	יֵאָקֵם	יִמָּצֵא	יֵגָּלֶה	יֵסַּב
She	תִּלָּמֵד	תִּאָגֵּשׁ	תֵּאָכֵל	תֵּאָשֵׁב	תֵּאָקֵם	תִּמָּצֵא	תֵּגָּלֶה	תֵּסַּב
We	נִלָּמֵד	נִאָגֵּשׁ	נֵאָכֵל	נֵאָשֵׁב	נֵאָקֵם	נִמָּצֵא	נֵגָּלֶה	נֵסַּב
You	תִּלָּמְדוּ ־ תִּלָּמַדְנָה	תִּאָגְּשׁוּ ־ תִּאָגַּשְׁנָה	תֵּאָכְלוּ ־ תֵּאָכַלְנָה	תֵּאָשְׁבוּ ־ תֵּאָשַׁבְנָה	תֵּאָקְמוּ ־ תֵּאָקַמְנָה	תִּמָּצְאוּ ־ תִּמָּצֶאנָה	תֵּגָּלוּ ־ תֵּגָּלֶינָה	תֵּסַּבּוּ ־ תֵּסַּבֶּינָה
They	יִלָּמְדוּ ...	יִאָגְּשׁוּ ...	יֵאָכְלוּ ...	יֵאָשְׁבוּ ...	יֵאָקְמוּ ...	יִמָּצְאוּ ...	יֵגָּלוּ ...	יֵסַּבּוּ ...
I	אֶלָּמֵד Fem.	אֶאָגֵּשׁ	אֶאָכֵל	אֶאָשֵׁב	אֶאָקֵם	אֶמָּצֵא	אֶגָּלֶה	אֶסַּב
Thou	תִּלָּמֵד ־ תִּלָּמְדִי	תִּאָגֵּשׁ ־ תִּאָגְּשִׁי	תֵּאָכֵל ־ תֵּאָכְלִי	תֵּאָשֵׁב ־ תֵּאָשְׁבִי	תֵּאָקֵם ־ תֵּאָקְמִי	תִּמָּצֵא ־ תִּמָּצְאִי	תֵּגָּלֶה ־ תֵּגָּלִי	תֵּסַּב ־ תֵּסַּבִּי
He	יִלָּמֵד	יִאָגֵּשׁ	יֵאָכֵל	יֵאָשֵׁב	יֵאָקֵם	יִמָּצֵא	יֵגָּלֶה	יֵסַּב
She	תִּלָּמֵד	תִּאָגֵּשׁ	תֵּאָכֵל	תֵּאָשֵׁב	תֵּאָקֵם	תִּמָּצֵא	תֵּגָּלֶה	תֵּסַּב
We	נִלָּמֵד	נִאָגֵּשׁ	נֵאָכֵל	נֵאָשֵׁב	נֵאָקֵם	נִמָּצֵא	נֵגָּלֶה	נֵסַּב
You	תִּלָּמְדוּ ־ תִּלָּמַדְנָה	תִּאָגְּשׁוּ ־ תִּאָגַּשְׁנָה	תֵּאָכְלוּ ־ תֵּאָכַלְנָה	תֵּאָשְׁבוּ ־ תֵּאָשַׁבְנָה	תֵּאָקְמוּ ־ תֵּאָקַמְנָה	תִּמָּצְאוּ ־ תִּמָּצֶאנָה	תֵּגָּלוּ ־ תֵּגָּלֶינָה	תֵּסַּבּוּ ־ תֵּסַּבֶּינָה
They	יִלָּמְדוּ ...	יִאָגְּשׁוּ ...	יֵאָכְלוּ ...	יֵאָשְׁבוּ ...	יֵאָקְמוּ ...	יִמָּצְאוּ ...	יֵגָּלוּ ...	יֵסַּבּוּ ...
I	אֶלַּמֵּד Fem.	אֶגַּשֵּׁשׁ	אֶאַכֵּל	אֲשׁוֹבֵב	אֲקוֹמֵם	אֲמַצֵּא	אֲגַלֶּה	אֲסוֹבֵב
Thou	תְּלַמֵּד ־ תְּלַמְּדִי	תְּגַשֵּׁשׁ ־ תְּגַשְּׁשִׁי	תְּאַכֵּל ־ תְּאַכְּלִי	תְּשׁוֹבֵב ־ תְּשׁוֹבְבִי	תְּקוֹמֵם ־ תְּקוֹמְמִי	תְּמַצֵּא ־ תְּמַצְּאִי	תְּגַלֶּה ־ תְּגַלִּי	תְּסוֹבֵב ־ תְּסוֹבְבִי
He	יְלַמֵּד	יְגַשֵּׁשׁ	יְאַכֵּל	יְשׁוֹבֵב	יְקוֹמֵם	יְמַצֵּא	יְגַלֶּה	יְסוֹבֵב
She	תְּלַמֵּד	תְּגַשֵּׁשׁ	תְּאַכֵּל	תְּשׁוֹבֵב	תְּקוֹמֵם	תְּמַצֵּא	תְּגַלֶּה	תְּסוֹבֵב
We	נְלַמֵּד	נְגַשֵּׁשׁ	נְאַכֵּל	נְשׁוֹבֵב	נְקוֹמֵם	נְמַצֵּא	נְגַלֶּה	נְסוֹבֵב
You	תְּלַמְּדוּ ־ תְּלַמֵּדְנָה	תְּגַשְּׁשׁוּ ־ תְּגַשֵּׁשְׁנָה	תְּאַכְּלוּ ־ תְּאַכֵּלְנָה	תְּשׁוֹבְבוּ ־ תְּשׁוֹבֵבְנָה	תְּקוֹמְמוּ ־ תְּקוֹמֵמְנָה	תְּמַצְּאוּ ־ תְּמַצֵּאנָה	תְּגַלּוּ ־ תְּגַלֶּינָה	תְּסוֹבְבוּ ־ תְּסוֹבֵבְנָה
They	יְלַמְּדוּ ...	יְגַשְּׁשׁוּ ...	יְאַכְּלוּ ...	יְשׁוֹבְבוּ ...	יְקוֹמְמוּ ...	יְמַצְּאוּ ...	יְגַלּוּ ...	יְסוֹבְבוּ ...
I	אֲלַמֵּד Fem.	אֲגַשֵּׁשׁ	אֲאַכֵּל	אֲשׁוֹבֵב	אֲקוֹמֵם	אֲמַצֵּא	אֲגַלֶּה	אֲסוֹבֵב
Thou	תְּלַמֵּד ־ תְּלַמְּדִי	תְּגַשֵּׁשׁ ־ תְּגַשְּׁשִׁי	תְּאַכֵּל ־ תְּאַכְּלִי	תְּשׁוֹבֵב ־ תְּשׁוֹבְבִי	תְּקוֹמֵם ־ תְּקוֹמְמִי	תְּמַצֵּא ־ תְּמַצְּאִי	תְּגַלֶּה ־ תְּגַלִּי	תְּסוֹבֵב ־ תְּסוֹבְבִי
He	יְלַמֵּד	יְגַשֵּׁשׁ	יְאַכֵּל	יְשׁוֹבֵב	יְקוֹמֵם	יְמַצֵּא	יְגַלֶּה	יְסוֹבֵב
She	תְּלַמֵּד	תְּגַשֵּׁשׁ	תְּאַכֵּל	תְּשׁוֹבֵב	תְּקוֹמֵם	תְּמַצֵּא	תְּגַלֶּה	תְּסוֹבֵב
We	נְלַמֵּד	נְגַשֵּׁשׁ	נְאַכֵּל	נְשׁוֹבֵב	נְקוֹמֵם	נְמַצֵּא	נְגַלֶּה	נְסוֹבֵב
You	תְּלַמְּדוּ ־ תְּלַמֵּדְנָה	תְּגַשְּׁשׁוּ ־ תְּגַשֵּׁשְׁנָה	תְּאַכְּלוּ ־ תְּאַכֵּלְנָה	תְּשׁוֹבְבוּ ־ תְּשׁוֹבֵבְנָה	תְּקוֹמְמוּ ־ תְּקוֹמֵמְנָה	תְּמַצְּאוּ ־ תְּמַצֵּאנָה	תְּגַלּוּ ־ תְּגַלֶּינָה	תְּסוֹבְבוּ ־ תְּסוֹבֵבְנָה
They	יְלַמְּדוּ ...	יְגַשְּׁשׁוּ ...	יְאַכְּלוּ ...	יְשׁוֹבְבוּ ...	יְקוֹמְמוּ ...	יְמַצְּאוּ ...	יְגַלּוּ ...	יְסוֹבְבוּ ...
I	אֶתְלַמֵּד Fem.	אֶתְגַּשֵּׁשׁ	אֶתְאַכֵּל	אֶתְשׁוֹבֵב	אֶתְקוֹמֵם	אֶתְמַצֵּא	אֶתְגַּלֶּה	אֶתְסוֹבֵב
Thou	תִּתְלַמֵּד ־ תִּתְלַמְּדִי	תִּתְגַּשֵּׁשׁ ־ תִּתְגַּשְּׁשִׁי	תִּתְאַכֵּל ־ תִּתְאַכְּלִי	תִּתְשׁוֹבֵב ־ תִּתְשׁוֹבְבִי	תִּתְקוֹמֵם ־ תִּתְקוֹמְמִי	תִּתְמַצֵּא ־ תִּתְמַצְּאִי	תִּתְגַּלֶּה ־ תִּתְגַּלִּי	תִּתְסוֹבֵב ־ תִּתְסוֹבְבִי
He	יִתְלַמֵּד	יִתְגַּשֵּׁשׁ	יִתְאַכֵּל	יִתְשׁוֹבֵב	יִתְקוֹמֵם	יִתְמַצֵּא	יִתְגַּלֶּה	יִתְסוֹבֵב
She	תִּתְלַמֵּד	תִּתְגַּשֵּׁשׁ	תִּתְאַכֵּל	תִּתְשׁוֹבֵב	תִּתְקוֹמֵם	תִּתְמַצֵּא	תִּתְגַּלֶּה	תִּתְסוֹבֵב
We	נִתְלַמֵּד	נִתְגַּשֵּׁשׁ	נִתְאַכֵּל	נִתְשׁוֹבֵב	נִתְקוֹמֵם	נִתְמַצֵּא	נִתְגַּלֶּה	נִתְסוֹבֵב
You	תִּתְלַמְּדוּ ־ תִּתְלַמֵּדְנָה	תִּתְגַּשְּׁשׁוּ ־ תִּתְגַּשֵּׁשְׁנָה	תִּתְאַכְּלוּ ־ תִּתְאַכֵּלְנָה	תִּתְשׁוֹבְבוּ ־ תִּתְשׁוֹבֵבְנָה	תִּתְקוֹמְמוּ ־ תִּתְקוֹמֵמְנָה	תִּתְמַצְּאוּ ־ תִּתְמַצֵּאנָה	תִּתְגַּלּוּ ־ תִּתְגַּלֶּינָה	תִּתְסוֹבְבוּ ־ תִּתְסוֹבֵבְנָה
They	יִתְלַמְּדוּ ...	יִתְגַּשְּׁשׁוּ ...	יִתְאַכְּלוּ ...	יִתְשׁוֹבְבוּ ...	יִתְקוֹמְמוּ ...	יִתְמַצְּאוּ ...	יִתְגַּלּוּ ...	יִתְסוֹבְבוּ ...

TABLE XIII.

Exhibiting the Participles of all the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

	בינוני Participle.	שלשים First Conjugation.	חמשים Second Conjugation.	נחי פ״א Third Conjugation.	נחי פ״י Fourth Conjugation.	נחי עי״ו Fifth Conjugation.	נחי ל״א Sixth Conjugation.	נחי ל״ה Seventh Conjugation.	כפולים Eighth Conjugation.	
Act.	Kal.	לומד	נוגש	אוכל	יושב	קם	מוצא	גולה	סב	
		לומדת	נוגשת	אוכלת	יושבת	קמה	מוצאה	גולה	סבה	
		לומדת	נוגשת	אוכלת	יושבת	—	מוצאת	—	—	
		לומדים	נוגשים	אוכלים	יושבים	קמים	מוצאים	גולים	סבים	
		לומדות	נוגשות	אוכלות	יושבות	קמות	מוצאות	גולות	סבות	
Pas.		למוד	נגוש	אכול	ישוב	קום	כצוא	גלוי	סבוב	
		למודה	נגושה	אכולה	ישובה	קומה	כצואה	גלויה	סבובה	
		למודים	נגושים	אכולים	ישובים	קומים	כצואים	גלוים	סבובים	
		למודות	נגושות	אכולות	ישובות	קומות	כצואות	גלויות	סבובות	
	Niphal.	נלמד	נגש	נאכל	נושב	נקום	נמצא	נגלה	נסב ם	
		נלמדה	נגשה	נאכלה	נושבה	נקומה	נמצאה	נגלה	נסבה	
		נלמדת	נגשת	נאכלת	נושבת	נקומת	נמצאת	נגלית	—	
		נלמדים	נגשים	נאכלים	נושבים	נקומים	נמצאים	נגלים	נסבים	
		נלמדות	נגשות	נאכלות	נושבות	נקומות	נמצאות	נגלות	נסבות	
Act.	Piel.	מלמד	מנגש	מאכל	מישב	מקומם	מכצא	מגלה	מסובב	
		מלמדת	מנגשת	מאכלת	מישבת	מקוממת	מכצאה	מגלה	מסובבה	
		מלמדת	מנגשת	מאכלת	מישבת	מקוממת	מכצאת	—	מסובבת	
		מלמדים	מנגשים	מאכלים	מישבים	מקוממים	מכצאים	מגלים	מסובבים	
		מלמדות	מנגשות	מאכלות	מישבות	מקוממות	מכצאות	מגלות	מסובבות	
Pas.		מלמד	מנגש	מאכל	מישב	מקומם	מכצא	מגלה	מסובב	
		מלמדת	מנגשת	מאכלת	מישבת	מקוממת	מכצאה	מגלה	מסובבה	
		מלמדת	מנגשת	מאכלת	מישבת	מקוממת	מכצאת	—	מסובבת	
		מלמדים	מנגשים	מאכלים	מישבים	מקוממים	מכצאים	מגלים	מסובבים	
		מלמדות	מנגשות	מאכלות	מישבות	מקוממות	מכצאות	מגלות	מסובבות	
	Pual.	לומד	נגש	אכל	ישב	קומם	מצא	גלה	סובב	
		לומדה	נגשה	אכלה	ישבה	קוממה	מצאה	גלה	סובבה	
		לומדים	נגשים	אכלים	ישבים	קוממים	מצאים	גלים	סובבים	
		לומדות	נגשות	אכלות	ישבות	קוממות	מצאות	גלות	סובבות	
Act.	Hiphil.	מלמיד	מגיש	מאכיל	מושיב	מקים	מכציא	מגלה	מסב	
		מלמידה	מגישה	מאכילה	מושיבה	מקימה	מכציאה	מגלה	מסבה	
		מלמדת	מגשת	מאכלת	מושבת	—	מכצאת	—	—	
		מלמידים	מגישים	מאכילים	מושיבים	מקימים	מכציאים	מגלים	מסבים	
		מלמידות	מגישות	מאכילות	מושיבות	מקימות	מכציאות	מגלות	מסבות	
Pas.		מלמד	מגש	מאכל	מושב	מוקם	מכצא	מגלה	מוסב	
		מלמדה	מגשה	מאכלה	מושבה	מוקמה	מכצאה	מגלה	מוסבה	
		מלמדת	מגשת	מאכלת	מושבת	—	מכצאת	—	—	
		מלמדים	מגשים	מאכלים	מושבים	מוקמים	מכצאים	מגלים	מוסבים	
		מלמדות	מגשות	מאכלות	מושבות	מוקמות	מכצאות	מגלות	מוסבות	
	Hophal.	הלמד	הגש	הואכל	הושב	הוקם	הכצא	הגלה	הוסב	
		הלמדה	הגשה	הואכלה	הושבה	הוקמה	הכצאה	הגלה	הוסבה	
		הלמדים	הגשים	הואכלים	הושבים	הוקמים	הכצאים	הגלים	הוסבים	
		הלמדות	הגשות	הואכלות	הושבות	הוקמות	הכצאות	הגלות	הוסבות	
	Hithpael.	מתלמד	מתנגש	מתאכל	מתישב	מתקומם	מתכצא	מתגלה	מסתובב	
		מתלמדה	מתנגשה	מתאכלה	מתישבה	מתקוממה	מתכצאה	מתגלה	מסתובבה	
		מתלמדת	מתנגשת	מתאכלת	מתישבת	מתקוממת	מתכצאת	—	מסתובבת	
		מתלמדים	מתנגשים	מתאכלים	מתישבים	מתקוממים	מתכצאים	מתגלים	מסתובבים	
		מתלמדות	מתנגשות	מתאכלות	מתישבות	מתקוממות	מתכצאות	מתגלות	מסתובבות	

Exhibiting the Past Tenses of all the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

		שְׁלֹמִים First Conjugation.	חֲסֵרִים Second Conjugation.	נָחֵי פ״א Third Conjugation.	נָחֵי פ״י Fourth Conjugation.	נָחֵי עו Fifth Conjugation.	נָחֵי ל״א Sixth Conjugation.	נָחֵי ל״ה Seventh Conjugation.	פְּעוּלִים Eighth Conjugation.	
Kal.	I	לָמַדְתִּי	נָגַשְׁתִּי	אָכַלְתִּי	יָשַׁבְתִּי	קָמְתִּי	מָצָאתִי	עָלִיתִי	סָבֹתִי	
	Thou	לָמַדְתָּ, תְּ	נָגַשְׁתָּ, תְּ	אָכַלְתָּ, תְּ	יָשַׁבְתָּ, תְּ	קָמְתָּ, תְּ	מָצָאתָ, תְּ	עָלִיתָ, תְּ	סָבֹתָ, תְּ	
	He	לָמַד	נָגַשׁ	אָכַל	יָשַׁב	קָם	מָצָא	עָלָה	סָב	
	She	לָמְדָה	נָגְשָׁה	אָכְלָה	יָשְׁבָה	קָמָה	מָצְאָה	עָלְתָה	סָבָה	
	We	לָמַדְנוּ	נָגַשְׁנוּ	אָכַלְנוּ	יָשַׁבְנוּ	קָמְנוּ	מָצָאנוּ	עָלִינוּ	סָבֹנוּ	
	You	לְמַדְתֶּם, תֶּן	נְגַשְׁתֶּם, תֶּן	אֲכַלְתֶּם, תֶּן	יְשַׁבְתֶּם, תֶּן	קְמְתֶּם, תֶּן	מְצָאתֶם, תֶּן	עֲלִיתֶם, תֶּן	סְבֹתֶם, תֶּן	
	They	לָמְדוּ	נָגְשׁוּ	אָכְלוּ	יָשְׁבוּ	קָמוּ	מָצְאוּ	עָלוּ	סָבוּ	
Niphal.	I	נִלְמַדְתִּי	נִגַּשְׁתִּי	נֶאֱכַלְתִּי	נוֹשַׁבְתִּי	נִקּוֹמְתִּי	נִמְצָאתִי	נֶעֱלֵיתִי	נָסֹבְתִּי	
	Thou	נִלְמַדְתָּ, תְּ	נִגַּשְׁתָּ, תְּ	נֶאֱכַלְתָּ, תְּ	נוֹשַׁבְתָּ, תְּ	נִקּוֹמְתָּ, תְּ	נִמְצָאתָ, תְּ	נֶעֱלֵיתָ, תְּ	נָסֹבְתָּ, תְּ	
	He	נִלְמַד	נִגַּשׁ	נֶאֱכַל	נוֹשַׁב	נָקוֹם	נִמְצָא	נֶעֱלָה	נָסֹב	
	She	נִלְמְדָה	נִגְּשָׁה	נֶאֱכְלָה	נוֹשְׁבָה	נָקוֹמָה	נִמְצְאָה	נֶעֱלְתָה	נָסֹבָה	
	We	נִלְמַדְנוּ	נִגַּשְׁנוּ	נֶאֱכַלְנוּ	נוֹשַׁבְנוּ	נָקוֹמְנוּ	נִמְצָאנוּ	נֶעֱלִינוּ	נָסֹבְנוּ	
	You	נִלְמַדְתֶּם, תֶּן	נִגַּשְׁתֶּם, תֶּן	נֶאֱכַלְתֶּם, תֶּן	נוֹשַׁבְתֶּם, תֶּן	נְקוֹמְתֶּם, תֶּן	נִמְצָאתֶם, תֶּן	נֶעֱלִיתֶם, תֶּן	נָסֹבְתֶּם, תֶּן	
	They	נִלְמְדוּ	נִגְּשׁוּ	נֶאֱכְלוּ	נוֹשְׁבוּ	נָקוֹמוּ	נִמְצְאוּ	נֶעֱלוּ	נָסֹבוּ	
Pihl.	I	לִמַּדְתִּי	נִגַּשְׁתִּי	אִכַּלְתִּי	יִשַּׁבְתִּי	קוֹמַמְתִּי	מִצָּאתִי	עִלִּיתִי	סוֹבַבְתִּי	
	Thou	לִמַּדְתָּ, תְּ	נִגַּשְׁתָּ, תְּ	אִכַּלְתָּ, תְּ	יִשַּׁבְתָּ, תְּ	קוֹמַמְתָּ, תְּ	מִצָּאתָ, תְּ	עִלִּיתָ, תְּ	סוֹבַבְתָּ, תְּ	
	He	לִמַּד	נִגַּשׁ	אִכַּל	יִשַּׁב	קוֹמֵם	מִצָּא	עִלָּה	סוֹבֵב	
	She	לִמְּדָה	נִגְּשָׁה	אִכְּלָה	יִשְּׁבָה	קוֹמְמָה	מִצְּאָה	עִלְּתָה	סוֹבְבָה	
	We	לִמַּדְנוּ	נִגַּשְׁנוּ	אִכַּלְנוּ	יִשַּׁבְנוּ	קוֹמַמְנוּ	מִצָּאנוּ	עִלִּינוּ	סוֹבַבְנוּ	
	You	לִמַּדְתֶּם, תֶּן	נִגַּשְׁתֶּם, תֶּן	אִכַּלְתֶּם, תֶּן	יִשַּׁבְתֶּם, תֶּן	קוֹמַמְתֶּם, תֶּן	מִצָּאתֶם, תֶּן	עִלִּיתֶם, תֶּן	סוֹבַבְתֶּם, תֶּן	
	They	לִמְּדוּ	נִגְּשׁוּ	אִכְּלוּ	יִשְּׁבוּ	קוֹמְמוּ	מִצְּאוּ	עִלּוּ	סוֹבְבוּ	
Pual.	I	לֻמַּדְתִּי	נֻגַּשְׁתִּי	אֻכַּלְתִּי	יֻשַּׁבְתִּי	קוֹמַמְתִּי	מֻצָּאתִי	עֻלִּיתִי	סוֹבַבְתִּי	
	Thou	לֻמַּדְתָּ, תְּ	נֻגַּשְׁתָּ, תְּ	אֻכַּלְתָּ, תְּ	יֻשַּׁבְתָּ, תְּ	קוֹמַמְתָּ, תְּ	מֻצָּאתָ, תְּ	עֻלִּיתָ, תְּ	סוֹבַבְתָּ, תְּ	
	He	לֻמַּד	נֻגַּשׁ	אֻכַּל	יֻשַּׁב	קוֹמַם	מֻצָּא	עֻלָּה	סוֹבַב	
	She	לֻמְּדָה	נֻגְּשָׁה	אֻכְּלָה	יֻשְּׁבָה	קוֹמְמָה	מֻצְּאָה	עֻלְּתָה	סוֹבְבָה	
	We	לֻמַּדְנוּ	נֻגַּשְׁנוּ	אֻכַּלְנוּ	יֻשַּׁבְנוּ	קוֹמַמְנוּ	מֻצָּאנוּ	עֻלִּינוּ	סוֹבַבְנוּ	
	You	לֻמַּדְתֶּם, תֶּן	נֻגַּשְׁתֶּם, תֶּן	אֻכַּלְתֶּם, תֶּן	יֻשַּׁבְתֶּם, תֶּן	קוֹמַמְתֶּם, תֶּן	מֻצָּאתֶם, תֶּן	עֻלִּיתֶם, תֶּן	סוֹבַבְתֶּם, תֶּן	
	They	לֻמְּדוּ	נֻגְּשׁוּ	אֻכְּלוּ	יֻשְּׁבוּ	קוֹמְמוּ	מֻצְּאוּ	עֻלּוּ	סוֹבְבוּ	
Hiphil.	I	הִלְמַדְתִּי	הִגַּשְׁתִּי	הֶאֱכַלְתִּי	הוֹשַׁבְתִּי	הֵקִימוֹתִי	הִמְצֵאתִי	הֶעֱלֵיתִי	הֲסִבֹּתִי	
	Thou	הִלְמַדְתָּ, תְּ	הִגַּשְׁתָּ, תְּ	הֶאֱכַלְתָּ, תְּ	הוֹשַׁבְתָּ, תְּ	הֵקִימוֹתָ, תְּ	הִמְצֵאתָ, תְּ	הֶעֱלֵיתָ, תְּ	הֲסִבֹּתָ, תְּ	
	He	הִלְמִיד	הִגִּישׁ	הֶאֱכִיל	הוֹשִׁיב	הֵקִים	הִמְצִיא	הֶעֱלָה	הֲסֵב	
	She	הִלְמִידָה	הִגִּישָׁה	הֶאֱכִילָה	הוֹשִׁיבָה	הֵקִימָה	הִמְצִיאָה	הֶעֱלְתָה	הֲסִבָּה	
	We	הִלְמַדְנוּ	הִגַּשְׁנוּ	הֶאֱכַלְנוּ	הוֹשַׁבְנוּ	הֵקִימוֹנוּ	הִמְצֵאנוּ	הֶעֱלִינוּ	הֲסִבֹּנוּ	
	You	הִלְמַדְתֶּם, תֶּן	הִגַּשְׁתֶּם, תֶּן	הֶאֱכַלְתֶּם, תֶּן	הוֹשַׁבְתֶּם, תֶּן	הֵקִימוֹתֶם, תֶּן	הִמְצֵאתֶם, תֶּן	הֶעֱלִיתֶם, תֶּן	הֲסִבֹּתֶם, תֶּן	
	They	הִלְמִידוּ	הִגִּישׁוּ	הֶאֱכִילוּ	הוֹשִׁיבוּ	הֵקִימוּ	הִמְצִיאוּ	הֶעֱלוּ	הֲסִבּוּ	
Hophal.	I	הָלְמַדְתִּי	הָגַּשְׁתִּי	הָאֳכַלְתִּי	הוּשַׁבְתִּי	הוּקַמְתִּי	הָמְצֵאתִי	הָעֳלֵיתִי	הוּסַבֹּתִי	
	Thou	הָלְמַדְתָּ, תְּ	הָגַּשְׁתָּ, תְּ	הָאֳכַלְתָּ, תְּ	הוּשַׁבְתָּ, תְּ	הוּקַמְתָּ, תְּ	הָמְצֵאתָ, תְּ	הָעֳלֵיתָ, תְּ	הוּסַבֹּתָ, תְּ	
	He	הָלְמַד	הָגַּשׁ	הָאֳכַל	הוּשַׁב	הוּקַם	הָמְצֵא	הָעֳלָה	הוּסַב	
	She	הָלְמְדָה	הָגְּשָׁה	הָאֳכְלָה	הוּשְׁבָה	הוּקְמָה	הָמְצְאָה	הָעֳלְתָה	הוּסְבָּה	
	We	הָלְמַדְנוּ	הָגַּשְׁנוּ	הָאֳכַלְנוּ	הוּשַׁבְנוּ	הוּקַמְנוּ	הָמְצֵאנוּ	הָעֳלִינוּ	הוּסַבֹּנוּ	
	You	הָלְמַדְתֶּם, תֶּן	הָגַּשְׁתֶּם, תֶּן	הָאֳכַלְתֶּם, תֶּן	הוּשַׁבְתֶּם, תֶּן	הוּקַמְתֶּם, תֶּן	הָמְצֵאתֶם, תֶּן	הָעֳלִיתֶם, תֶּן	הוּסַבֹּתֶם, תֶּן	
	They	הָלְמְדוּ	הָגְּשׁוּ	הָאֳכְלוּ	הוּשְׁבוּ	הוּקְמוּ	הָמְצְאוּ	הָעֳלוּ	הוּסַבּוּ	
Hithpael.	I	הִתְלַמַּדְתִּי	הִתְנַגַּשְׁתִּי	הִתְאָכַלְתִּי	הִתְיַשַּׁבְתִּי	הִתְקוֹמַמְתִּי	הִתְמַצֵּאתִי	הִתְעַלֵּיתִי	הִסְתּוֹבַבְתִּי	
	Thou	הִתְלַמַּדְתָּ, תְּ	הִתְנַגַּשְׁתָּ, תְּ	הִתְאָכַלְתָּ, תְּ	הִתְיַשַּׁבְתָּ, תְּ	הִתְקוֹמַמְתָּ, תְּ	הִתְמַצֵּאתָ, תְּ	הִתְעַלֵּיתָ, תְּ	הִסְתּוֹבַבְתָּ, תְּ	
	He	הִתְלַמֵּד	הִתְנַגֵּשׁ	הִתְאָכֵל	הִתְיַשֵּׁב	הִתְקוֹמֵם	הִתְמַצֵּא	הִתְעַלָּה	הִסְתּוֹבֵב	
	She	הִתְלַמְּדָה	הִתְנַגְּשָׁה	הִתְאָכְלָה	הִתְיַשְּׁבָה	הִתְקוֹמְמָה	הִתְמַצְּאָה	הִתְעַלְּתָה	הִסְתּוֹבְבָה	
	We	הִתְלַמַּדְנוּ	הִתְנַגַּשְׁנוּ	הִתְאָכַלְנוּ	הִתְיַשַּׁבְנוּ	הִתְקוֹמַמְנוּ	הִתְמַצֵּאנוּ	הִתְעַלִּינוּ	הִסְתּוֹבַבְנוּ	
	You	הִתְלַמַּדְתֶּם, תֶּן	הִתְנַגַּשְׁתֶּם, תֶּן	הִתְאָכַלְתֶּם, תֶּן	הִתְיַשַּׁבְתֶּם, תֶּן	הִתְקוֹמַמְתֶּם, תֶּן	הִתְמַצֵּאתֶם, תֶּן	הִתְעַלִּיתֶם, תֶּן	הִסְתּוֹבַבְתֶּם, תֶּן	
	They	הִתְלַמְּדוּ	הִתְנַגְּשׁוּ	הִתְאָכְלוּ	הִתְיַשְּׁבוּ	הִתְקוֹמְמוּ	הִתְמַצְּאוּ	הִתְעַלּוּ	הִסְתּוֹבְבוּ	

יְדֵי עַמְּךָ לְהָסֵב אֵלָיִךְ אֶת־כָּל יִשְׂרָאֵל׃ אַתָּה הַסְבֹּתָ
אֶת־לִבָּם׃ הַסֵּבִי עֵינַיִךְ מִנֶּגְדִּי׃ וַיָּסֵב ׀ אֱלֹהִים אֶת־הָעָם׃
אַל תִּתְהַלֵּל בְּיוֹם מָחָר כִּי לֹא תֵדַע מַה יֵּלֵד יוֹם׃ בָּרוֹב
עָשְׁרָם יִתְהַלָּלוּ׃ אַל יִתְהַלֵּל חֲכָם בְּחָכְמָתוֹ וְאַל יִתְהַלֵּל
הַגִּבּוֹר בִּגְבוּרָתוֹ׃ אַל יִתְהַלֵּל עָשִׁיר בְּעָשְׁרוֹ כִּי אִם־בְּזֹאת
יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל[28] וְיָדֹעַ אֹתִי׃ וַיִּתְמַהֲרוּ ׀ עַל
הַיֶּלֶד שְׁלֹשׁ פְּעָמִים׃ וַעֲמָשָׂא[29] מִתְגֹּלֵל בְּדָם בְּתוֹךְ
הַמְסִלָּה[30]׃ וַיִּרְאוּ ׀ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ ׀
עַל־דְּבַר[31] הַכֶּסֶף הַשָּׁב בְּאַמְתְּחֹתֵינוּ[32] בַּתְּחִלָּה[33] אֲנַחְנוּ
מוּבָאִים לְהִתְגֹּלֵל עָלֵינוּ וּלְהִתְנַפֵּל עָלֵינוּ וְלָקַחַת אֹתָנוּ
לַעֲבָדִים וְאֶת־חֲמֹרֵינוּ׃

[28] To understand, to contemplate. [29] And Amasa. [30] A way, highway. [31] On account of. [32] אַמְתַּחַת a sack. [33] At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

CHAPTER VII.

Doubly Imperfect Verbs.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs, arise from the latter having either (נ), or one of the *quiescents* י, ו, ה, א, as a constituent part of their *roots*. But the root may have both נ and one of the *quiescents* at the same time, as radicals—as, for instance, נָשָׂא *to bear, to carry, to lift up;* נָטָה *to stretch out, bend, incline;*—or it may have two *quiescents:* as, אָבָה *to be willing, to consent;* יָצָא *to issue, to go out;* יָרֵא *to fear;* יָרָה *to throw, to dart;* בּוֹא *to come.* In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the נ of נָשָׂא will be regulated by the rules laid down under the second conjugation (p. 127), and we shall have for the future אֶשָּׂא (for אֶנְשָׂא), and א will be regulated by the rules laid down under the sixth conjugation (p. 142); and hence אֶשָּׂא, with (ֶ) under the second radical, instead of אֶשָּׂא or אֶשָּׂא. Thus, likewise, the א of אָבָה will follow the rules of the third conjugation, and we shall, therefore, have in the future אֹבֶה *I shall be willing,* תֹּאבֶה, &c.; whilst the ה will follow the rules of the seventh conjugation; and we shall have in the past tense, אָבִיתִי, אָבִיתָ in the same manner as from גָּלָה, גָּלִיתִי, גָּלִיתָ, &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

140. First radical נ, and third א: as, נָשָׂא *to carry.*

Kal.

Inf. abs. נָשֹׂא.—*Cons.* נְשֹׂא or שְׂאֵת, בְּשְׂאֵת, לָשְׂאֵת, &c.—*Imp.* שָׂא, שְׂאִי &c.—*Fut.* אֶשָּׂא, &c.—*Part. act.* נֹשֵׂא, &c. *Part. pas.* נָשׂוּא.—*Past tense,* נָשָׂא, &c. נָשָׂאתִי.

Niphal.

Inf. הִנָּשֵׂא *to be carried,* בְּהִנָּשֵׂא, &c.—*Imp.* הִנָּשֵׂא, &c.—*Fut.* אֶנָּשֵׂא, &c.—*Part.* נִשָּׂא, נִשָּׂאָה, &c.—*Past tense,* נִשָּׂא, נִשָּׂאָה, נִשֵּׂאתִי, &c.

Piel.

Inf. נַשֵּׂא *to exalt,* בְּנַשֵּׂא, &c.—*Imp.* נַשֵּׂא, &c.—*Fut.* אֲנַשֵּׂא. *Part. act.* מְנַשֵּׂא.—*Part. pas.* מְנֻשָּׂא.—*Past tense,* נִשֵּׂא——נִשֵּׂאתִי, &c.

Pual.

Inf. נְשֹׂא*.—*Fut.* אֲנֻשָּׂא.— *Part.* נְשָׂא.—*Past tense,* נְשָׂא, נְשֵׂאתִי, &c.

Hiphil.

Inf. הַשִּׂיא or הַשֵּׂא *to cause to bear.*—*Imp.* הַשֵּׂא.—*Fut.* אַשִּׂיא.—*Part. act.* מַשִּׂיא.—*Part. pas.* מֻשָּׂא.—*Past tense,* הִשִּׂיא——הִשֵּׂאתִי, הִשְּׂאַת, הִשְּׂאת, &c.

Hophal.

Inf. הָשָּׂא.—*Fut.* אָשָּׂא.—*Part.* הָשָּׂא.—*past tense,* הָשָּׂא, הָשְּׂאָה——הָשֵּׂאתִי.

Hithpaël.

Inf. הִתְנַשֵּׂא *to exalt one's self.*—*Imp.* הִתְנַשֵּׂא׃—*Fut.* אֶתְנַשֵּׂא׃—*Part.* מִתְנַשֵּׂא׃—*Past tense,* הִתְנַשֵּׂאתִי—׃

141. First radical נ, and third ה : as, נָטָה *to incline to stretch out.*

Kal.

Inf. נָטֹה—נְטוֹת, בְּנְטוֹת׃—*Imp.* נְטֵה, *f.* נְטִי׃—*Fut.* אֶטֶה or אֵט׃—*Part. act.* נוֹטֶה, *f.* נוֹטָה׃—*Part. pas.* נָטוּי, *f.* נְטוּיָה׃—*Past tense,* נָטָה, נָטְתָה——נָטִיתִי׃

Niphal.

Inf. הִנָּטֹה——הִנָּטוֹת׃—*Imp.* הִנָּטֵה׃—*Fut.* אֶנָּטֶה׃—*Part.* נִטֶּה, *f.* נִטָּה׃—*Past tense,* נִטָּה, נִטְתָה—נִטִיתִי׃

Piel.

Inf. נַטֹּה—נַטּוֹת*.—*Imp.* נַטֵּה׃—*Fut.* אֲנַטֶּה׃—*Part. act.* מְנַטֶּה׃—*Part. pas.* מְנֻטֶּה׃—*Past tense,* נִטָּה, נִטְתָה—נִטִיתִי׃

Pual and Hithpaël

Need no further explanation, as the former is formed by substituting (ו) for the first short vowel of Piel; and the latter, by prefixing הִתְ &c. before Piel, as before directed.

Hiphil.

Inf. הַטֵּה—הַטּוֹת, בְּהַטּוֹת׃—*Imp.* הַטֵּה or הַט, *f.* הַטִּי׃ *Fut.* אַטֶּה or אַט, תַּטֶּה or תַּט, תַּטִּי, תַּטֶּה or יַט, נַטֶּה or נַט,

* As נַפּוֹת—לִנְפּוֹת׃

תַּטּוּ, &c.—*Part. act.* מַטֶּה·—*Part. pas.* מֻטֶּה·—*Past tense,* הִטֵּיתִי—הִטָּה, הִטְתָה, &c.

Hophal.

Takes (ו) instead of (-) and (.); as, *Fut.* אָטֶּה·—*Past tense,* הָטֵּיתִי—הָטָּה·

142. First radical א, and third ה: as, אָפָה *to bake.*

Kal.

Inf. אָפֹה—אֲפוֹת, בַּאֲפוֹת·—*Imp.* אֱפֵה, *f.* אֲפִי·—*Fut.* אֹפֶה, תֹּאפֶה, *f.* תֹּאפִי·—*Part. act.* אֹפֶה, *f.* אֹפָה·—*Part. pas.* אָפוּי, *f.* אֲפוּיָה·—*Past tense,* אָפָה, אָפְתָה—אָפִיתִי·

Niphal.

Inf. הֵאָפֶה *to be baked,* הֵאָפוֹת, בְּהֵאָפוֹת·—*Imp.* הֵאָפֶה·
Part. נֶאֱפֶה·—*Past tense,* נֶאֱפָה, &c.

143. First radical י, and third א: as, יָצָא *to go out,* יָרֵא *to fear.*

Kal.

Inf. יָצֹא—צֵאת, בְּצֵאת; יָרֹא—בִּירֹא· *Imp.* צֵא, *f.* צְאִי, יְרָא, *f.* יְרִאִי·—*Fut.* אֵצֵא, תֵּצֵא, אִירָא, תִּירָא·—*Part. act.* יוֹצֵא, יוֹצְאָה or יוֹצֵאת——יָרֵא (like מָלֵא) יְרֵאָה·—*Part. pas.* יָרוּא, יְרוּאָה·—*Past tense,* יָצָא, יָצְאָה—יָצָאתִי; יָרֵא, יָרְאָה—יָרֵאתִי·

Niphal.

Inf. הִוָּרֵא *to be feared.*—*Imp.* הִוָּרֵא·—*Fut.* אִוָּרֵא, תִּוָּרֵא·
Part. נוֹרָא, נוֹרָאָה·—*Past tense,* נוֹרָא——נוֹרֵאתִי·

Hiphil.

Inf. הוֹצִיא *to cause to come out, to bring out,* לְהוֹצִיא.—*Imp.* הוֹצֵא, הוֹצִיאִי.—*Fut.* אוֹצִיא.—*Part. act.* מוֹצִיא.—*Part. pas.* מוּצָא.—*Past tense,* הוֹצִיא——הוֹצֵאתִי.

Hophal.

הוּצָא.—*Fut.* אוּצָא—*Past tense,* הוּצָא——הוּצֵאתִי.

144. First radical, י, and third ה: as, יָרָה *to throw, to shoot.*

Kal.

Inf. יָרֹה—יְרוֹת, בִּירוֹת.—*Imp.* יְרֵה *f.* יְרִי.—*Fut.* אִירֶה. תִּירֶה, *f.* תִּירִי.—*Part. act.* יֹרֶה, *f.* יֹרָה.—*Part. pas.* יָרוּי, *f.* יְרוּיָה.—*Past tense,* יָרָה, יָרְתָה—יָרִיתִי.

Niphal

Inf. הִוָּרֵה, הִוָּרוֹת.—*Imp.* הִוָּרֵה or הִיָּרֵה.—*Fut.* אִוָּרֶה or אִיָּרֶה.—*Part. act.* נוֹרֶה, *f.* נוֹרָה.—*Part. pas.* נוֹרֶה—נוֹרֵיתִי.

Hiphil.

Inf. הוֹרֵה *to throw, shew, instruct,* הוֹרוֹת, בְּהוֹרוֹת.—*Imp.* הוֹרֵה, *f.* הוֹרִי.—*Fut.* אוֹרֶה*.—*Part. act.* מוֹרֶה.—*Part. pas.* מוֹרֶה.—*Past tense,* הוֹרֶה, הוֹרְתָה—הוֹרֵיתִי†.

---

* And without ה—תּוֹר אוֹר, &c.; hence וַיּוֹר *and he shot* (2 kings xiii. 17).

† Piel would, by analogy, be יֵרֶה, יְרוֹת, as we find from יָדָה *to throw*, יְדוֹת; and Hith, הִתְיָרֶה similar to הִתְוַדֶּה *he confessed*.

145. Second radical ו, and third א; as, בּוֹא *to come.*

Kal.

Inf. בּוֹא——בְּבוֹא.—*Imp.* בּוֹא *f.* בְּאִי.—*Fut.* אָבוֹא, תָּבֹא.
Part. בָּא, בָּאָה.—*Past tense,* בָּא, בָּאָה—בָּאתִי, בָּאת, בָּאתָ.

Hiphïl

Inf. הָבֵא or הָבִיא *to cause to come,* i.c. *to bring,* בַּהֲבִיא, *Imp.* הָבֵא or הָבִיא.—*Fut.* אָבִיא.—*Part. act.* מֵבִיא.—*Part. pas.* מוּבָא.—*Past tense,* הֵבִיא, הֵבִיאָה——הֲבֵאתִי or הֲבִיאוֹתִי.

Hophal.

Inf. הוּבָא.—*Fut.* אוּבָא, תּוּבָא, תּוּבְאִי.—*Past tense,* הוּבָא, הוּבְאָה, הוּבְאוּ—הוּבֵאתִי, הוּבֵאת, הוּבֵאתָ.

✓ *Irregular Verbs.*

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, הָלַכְתִּי *I went,* הוֹלֵךְ *one that goes,* are formed from the root הָלַךְ. The same is the case with the whole of NIPHAL, PIEL, and HITHPAEL: as, נֶהֱלַכְתִּי *I passed away;* הִתְהַלַּכְתִּי *I have walked frequently;* הִתְהַלַּכְתִּי, &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHIL are formed as if the root was יָלַךְ: thus, לֵךְ *m.*, לְכִי *f. go,* אֵלֵךְ *I will go,* תֵּלֵךְ, תֵּלְכִי &c. הוֹלִיךְ *he made go,* i. e. *he led.*—Fut. אוֹלִיךְ, תּוֹלִיךְ, &c.—Part. מוֹלִיךְ, &c.

The same remark will apply to several other verbs; as, טוֹב *to be good.—Part.* טוֹב, טוֹבָה, &c.—*Past tense*, טוֹבְתִּי, טוֹבְתָּ (like verbs of the fifth conjugation), the root is therefore said to be טוֹב. But the *future* is אֵיטַב, תִּיטַב; and Hiphil, הֵיטִיב, אֵיטִיב (like verbs of the fourth conjugation), the root is therefore said to be יָטַב.

Thus, likewise, from the root יָגֹר *to fear* (fourth conjugation), we have יָגֹרְתִּי *I feared*, יָגֹרְתָּ, &c.; but *Imp.* גּוּר.—*Fut.* אָגוּר, תָּגוּר, &c. from גּוּר (fifth conjugation).

From יָכַל *to be able*, we have יָכֹלְתִּי *I was able;* but *future*, אוּכַל *I shall be able*, תּוּכַל, &c.; which is the future of *Hophal*, and means, lit. *I shall be made able*, or *I shall be enabled.*

From שָׁתָה *to drink*, we have שָׁתִיתִי *I drank*, אֶשְׁתֶּה *I shall drink.* But Hiphil is formed from שָׁקָה; thus, הִשְׁקָה *he caused to drink*, אַשְׁקֶה *I shall make drink* (not הַשְׁתֶּה, אַשְׁתֶּה*).

Quadriliteral and Pluriliteral Verbs.

147. Verbs whose roots consist of four letters, are denominated *Quadriliterals;* those that consist of more than four letters, are denominated *Pluriliterals:* as, כַּלְכֵּל† *to support, maintain;* תְּמַהְמֵהַּ‡ *to linger, delay; delay;* סְחַרְחַר *to turn about, to flutter, palpitate.*

These are, strictly speaking, derivative verbs, and are found only in פִּעֵל, פָּעַל and הִתְפַּעֵל. They are inflected in the

---

* To the above may be added, what are by Grammarians called *mixed forms:* as, for instance, יְרוּשׁ (Psalm viii. 6) in which the first and third vowel shew the word to be in Kal; but the second vowel and the *dagesh* are the signs of Piel.

† Derived from כּוּל *to contain, comprehend, sustain.*

‡ Used only in *Hith.:* לְהִתְמַהְמֵהַּ *to stay* (Exod. xiii.), probably compounded of מַה *what;* indicative of *delay, lingering.*

same manner as other verbs: thus, *Inf.* and *Imp.* כַּלְכֵּל. *Fut.* אֲכַלְכֵּל.—*Part. act.* מְכַלְכֵּל.—*Part. pas.* מְכֹלְכָּל.—*Past tense,* כִּלְכַּלְתִּי. Pual, כֻּלְכַּל *to be supported, maintained,* אֲכֻלְכַּל, &c.; and Hithpael (by analogy) הִתְכַּלְכֵּל, &c.

In the same manner, we have from שָׁעַשַׁע *to delight, take pleasure.* Hithpael, הִשְׁתַּעֲשַׁעְתִּי *I have amused myself, took delight in:* and from מַהְמָה, הִתְמַהְמָהּ.

Exercise.

וַיַּרְא׳ [1] יוֹסֵף אֶת־אֲחָיו וַיַּכֵּר׳ [2] אֹתָם וַיִּתְנַכֵּר׳ אֲלֵיהֶם
וַיְדַבֵּר׳ אִתָּם קָשׁוֹת [3] וַיֹּאמֶר׳ אֲלֵיהֶם מֵאַיִן בָּאתֶם וַיֹּאמְרוּ׳
מֵאֶרֶץ כְּנַעַן לִשְׁבָּר־אֹכֶל [4] : וַיַּכֵּר׳ יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא
הִכִּירוּ אֹתוֹ : וַיִּזְכֹּר׳ [6] יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם [7]
לָהֶם וַיֹּאמֶר׳ לָהֶם מְרַגְּלִים [8] אַתֶּם׳ לִרְאוֹת [9] אֶת־עֶרְוַת [10]
הָאָרֶץ בָּאתֶם : וַיֹּאמְרוּ׳ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ בָּאוּ
לִשְׁבָּר־אֹכֶל : וַיֹּאמֶר׳ אֲלֵיהֶם יוֹסֵף שִׁלְחוּ [11] מִכֶּם אֶחָד
וְיִקַּח [12] אֶת־אֲחִיכֶם וְאַתֶּם הֵאָסְרוּ׳ [13] וְיִבָּחֲנוּ [14] דִּבְרֵיכֶם הֲאֱמֶת

[1] Instead of וַיִּרְאֶה,—Root רָאָה׳. [2] Root נָכַר, Hiph. הַכִּיר *to recognise.*—Hith. *to make one's self appear a stranger, to feign* or *to pretend not to know.* [3] קָשָׁה *hard, rough.* [4] To *purchase,* chiefly food or corn; hence שֶׁבֶר and בָּר *corn.* [5] Food, from אָכַל׳. [6] זָכַר *to remember.* [7] He dreamed, hence חֲלוֹם *a dream.* [8] מְרַגֵּל *a spy,* from רָגַל *to travel about on foot, to explore,* originally derived from רֶגֶל *the foot.* [9] Root רָאָה׳. [10] The nakedness. [11] Root, שָׁלַח *to send.* [12] Root, לָקַח׳. [13] Root, אָסַר to bind. [13] Root, בָּחַן

אִתְּכֶם׃ וַיֵּאָסְרוּ׃[15] אֹתָם אֶל מִשְׁמָר[16] שְׁלֹשֶׁת יָמִים׃ וַיֹּאמֶר׃
אֲלֵיהֶם בַּיּוֹם הַשְּׁלִשִׁי זֹאת עֲשׂוּ[17] וִחְיוּ[18] אֶת־הָאֱלֹהִים אֲנִי׃
יָרֵא[19]׃ אִם כֵּנִים אַתֶּם׃ אֲחִיכֶם אֶחָד יֵאָסֵר בְּבֵית מִשְׁמַרְכֶם
וְאַתֶּם לְכוּ[21] הָבִיאוּ שֶׁבֶר רַעְבוֹן[22] בָּתֵּיכֶם׃ וְאֶת־אֲחִיכֶם
הַקָּטֹן תָּבִיאוּ אֵלַי וְיֵאָמְנוּ[23] דִּבְרֵיכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־׃
כֵן׃ וַיֹּאמְרוּ׃ אִישׁ אֶל אָחִיו אֲבָל[24] אֲשֵׁמִים[25] אֲנַחְנוּ׃ עַל
אָחִינוּ אֲשֶׁר רָאִינוּ[26] צָרַת[27] נַפְשׁוֹ בְּהִתְחַנְּנוֹ[28] אֵלֵינוּ וְלֹא
שָׁמָעְנוּ עַל־כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת׃ וַיַּעַן׃[29] רְאוּבֵן
אֹתָם לֵאמֹר הֲלֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אַל תֶּחֶטְאוּ[30]
בַּיֶּלֶד וְלֹא שְׁמַעְתֶּם וְגַם־דָּמוֹ הִנֵּה נִדְרָשׁ[31]׃ וְהֵם לֹא יָדְעוּ
כִּי שֹׁמֵעַ׃ יוֹסֵף כִּי הַמֵּלִיץ[32] בֵּינֹתָם׃ וַיִּסֹּב׃[33] מֵעֲלֵיהֶם וַיֵּבְךְּ׃[34]
וַיָּשָׁב׃[35] אֲלֵיהֶם וַיְדַבֵּר׃ אֲלֵיהֶם וַיִּקַּח׃ מֵאִתָּם אֶת־שִׁמְעוֹן
וַיֶּאֱסֹר׃ אֹתוֹ לְעֵינֵיהֶם׃ וַיְצַו׃[36] יוֹסֵף וַיְמַלְאוּ׃[37] אֶת־כְּלֵיהֶם
בָּר וּלְהָשִׁיב כַּסְפֵּיהֶם אִישׁ אֶל שַׂקּוֹ[38] וְלָתֵת[39] לָהֶם צֵדָה[40]
לַדָּרֶךְ׃ וַיִּשְׂאוּ׃[41] אֶת שִׁבְרָם עַל חֲמֹרֵיהֶם וַיֵּלְכוּ׃ מִשָּׁם׃

to try, to prove [15] Root אָסַר׃ [16] A prison, from שָׁמַר *to guard.* [17] Root, עָשָׂה׃ [18] Root, חָיָה׃ [19] Root, יָרֵא *to fear.* [20] כֵּן *right, honest.* [21] Root, יָלַךְ׃ [22] Hunger. [23] And they shall be verified. [24] But verily. [25] אָשַׁם *to be guilty.* [26] Root, רָאָה׃ [27] צָרָה *anguish.* [28] Root, חָנַן; in Hith. *to beseech, entreat.* [29] Root, עָנָה *to exclaim, answer.* [30] חָטָא *to sin,* [31] דָּרַשׁ *to require.* [32] An interpreter. [33] Root סָבַב׃ [34] Root, בָּכָה *to weep.* [35] Root, שׁוּב *to return.* [36] Root, צָוָה *to command.* [37] Root, מָלֵא *to fill.* [38] שַׂק *a sack.* [39] Root, תֵּת–נָתַן׃ [40] Provision, from צוּד *to hunt.* [41] Root, נָשָׂא׃

Objective Pronominal Affixes.

148. The objective pronouns · *me* אֹתִי · *thee* אֹתְךָ, אֹתָךְ..., *him* אֹתוֹ, *her* אֹתָהּ, &c. (see Table IX.), are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, פָּקְדֵנִי *visit*-me, בָּרְכֵנִי *bless*-me, for פְּקֹד *visit*, אֹתִי *me*; בָּרֵךְ *bless*, אֹתִי *me*.—פָּקְדַנִי *he-visited* me, בֵּרְכַנִי *he-blessed* me, for פָּקַד *he visited* אֹתִי me, אֹתִי, בֵּרֵךְ · — פְּקַדְתִּיךָ *I-have-visited*-thee, for פָּקַדְתִּי אֹתְךָ—אֶפְקְדֵהוּ or אֶפְקֹד אֹתוֹ *I-shall-visit*-him, for אֶפְקֹד אֹתוֹ ·

The following are the terminations by which the objective pronouns are indicated.—

נִי *me*, ךָ *thee*, m. ךְ *thee*, f. וֹ or הוּ *him*, הּ or ָה *her*.
נוּ *us*, כֶם *you*, m. כֶן *you*, f. ם *them*, m. ן *them*, f.*

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

Obs.—The affixes of the Infinitives and Participles will be found in Table III. p. 56.

---

* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*, &c. (see Table II., III.); and from the terminations תִּי תָּ, תְּ, &c., which are used to indicate the *personal pronouns*, *I*, *thou*, &c.

Exercise.

אָהַבְתִּי[1] אֶתְכֶם אָמַר[2] יְהוָה. וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ:
אֵיךְ[3] תֹּאמַר אֲהַבְתִּיךְ. וְלִבְךָ אֵין אִתִּי: וַתֹּאמֶר. אֹשֶׁת
שִׁמְשׁוֹן אֶלְיוֹ. רַק שִׂנְאַתַנִי[4]. וְלֹא אֲהַבְתָּנִי: יָקַרְתָּ[5] בְּעֵינָי.
נִכְבַּדְתָּ.[6] וַאֲנִי אֲהַבְתִּיךְ: כַּלָּתֵךְ[7] אֲשֶׁר אֲהֻבָתֵךְ יָלְדָתוּ[8]:
וַיִּקְרָא. אֶת שְׁמוֹ שְׁלֹמֹה. וַיהוָה אֲהֵבוּ: עַתָּה יָאֱהַבְנִי
אִישִׁי[9]: וַיָּבֹא. דָּוִד אֶל שָׁאוּל. וַיַּעֲמֹד. לְפָנָיו. וַיֶּאֱהָבֵהוּ.
מְאֹד: וַיִּקַּח. אֶת רִבְקָה. וַתְּהִי. לוֹ לְאִשָּׁה. וַיֶּאֱהָבֶהָ.:
וַיִּשְׂנָאֶהָ. אַמְנוֹן שִׂנְאָה גְדוֹלָה מְאֹד. כִּי גְדוֹלָה הַשִּׂנְאָה
אֲשֶׁר שְׂנֵאָהּ מֵאַהֲבָה אֲשֶׁר אֲהֵבָהּ: הֲלֹא[10] מְשַׂנְאֶיךָ יְהוָה
אֶשְׂנָא. תַּכְלִית[11] שִׂנְאָה שְׂנֵאתִים: רְאֵה אֹיְבַי כִּי רָבּוּ.[12]
וְשִׂנְאַת חָמָס[13] שְׂנֵאוּנִי: כָּל־אֹהֲבַי רָשׁ שְׂנֵאָהוּ: בְּנֵי קְנֵה
חָכְמָה. אַל תַּעֲזֹבָהּ[14] וְתִשְׁמְרֶךָּ[15]. אֱהָבֶהָ וְתִצְּרֶךָּ[16]. תְּכַבְּדֶךָּ[17]
כִּי תְחַבְּקֶנָּה[18]: אִם רָעֵב שׂנַאךָ הַאֲכִילֵהוּ לָחֶם. וְאִם צָמֵא
הַשְׁקֵהוּ[19] מָיִם: אַל תּוֹכַח[20] לֵץ פֶּן יִשְׂנָאֶךָּ. הוֹכַח לְחָכָם
וְיֶאֱהָבֶךָּ:

1 אָהַב *to love.* 2 אָמַר *to say.* 3 How. 4 שָׂנֵא *to hate.* 5 To be rare, esteemed. 6 Thou art honorable. 7 כַּלָּה *a daughter-in-law.* 8 יָלַד *to bring forth, to bear children.* 9 My husband. 10 Is it not, behold. 11 The end, extremity of. 12 They are many. 13 Violence. 14 To forsake. 15 To keep, preserve. 16 נָצַר *to guard, watch.* 17 כָּבַד *to honor.* 18 חָבַק *to embrace.* 19 שָׁקָה Hiph. *to make drink.* 20 יָכַח *to reprove.*

TABLE XV.

Verbs with their Objective Pronominal Affixes.

KAL.

	them.	you.	us.	her	him.	thee, f.	thee, m.	me.		Past Tense.
	הֶם m. f.	כֶּם m. כֶּן f.	נוּ	הָ	וֹ	ךְ	ָךְ	נִי		
Visited.	קְדָרִים	קְדַרְכֶם	קְדָרָנוּ	קְדָרָהּ	קְדָרוֹ	קְדָרֵךְ	קְדָרֵךְ	קְדָרַנִי	קָדַרְתִּי	I
	קְדָרֵם	קְדַרְכֶם	קְדָרָנוּ	קְדָרָהּ	קְדָרוֹ	קְדָרֵךְ	קְדָרֵךְ	קְדָרַנִי	קָדַרְתָּ	thou
	קְדָרֵם	קְדַרְכֶן	קְדָרָנוּ	קְדָרָהּ	קְדָרוֹ	קְדָרֵךְ	קְדָרֵךְ	קְדָרַנִי	קָדַרְתְּ	thou, f.
	קְדָרָם	קְדָרְכֶם	קְדָרָנוּ	קְדָרָהּ	קְדָרוֹ	קְדָרֵךְ	קְדָרֵךְ	קְדָרַנִי	קָדַר	he
	קְדָרָם	קְדָרְכֶם	קְדָרָנוּ	קְדָרַתְהָ	קְדָרַתְהוּ	קְדָרַתִּיךְ	קְדָרַתִּיךְ	קְדָרַתְנִי	קָדְרָה	she
	קְדָרֵם	קְדַרְכֶם	קְדָרָנוּ	קְדָרָתְהָ	קְדָרָתְהוּ	קְדָרָתִיךְ	קְדָרָתִיךְ	קְדָרָתְנִי	קָדַרְנוּ	we
	קְדָרֵם	קְדַרְכֶם	קְדָרָנוּ	קְדָרֵיתִיהָ	קְדָרֵיתִיהוּ	קְדָרֵיתִיךְ	קְדָרֵיתִיךְ	קְדָרֵיתָנִי	קְדַרְתֶּם	you
	קְדָרֵם	קְדַרְכֶם	קְדָרָנוּ	קְדָרוּהָ	קְדָרוּהוּ	קְדָרוּךְ	קְדָרוּךְ	קְדָרוּנִי	קָדְרוּ	they
										Imperative.
Visit.	קְדָרֵם	קְדַרְכֶם	קְדָרָנוּ	קְדָרָהּ	קְדָרוֹ	קְדָרֵךְ	קְדָרֵךְ	קְדָרֵנִי	קְדָר	
	קְדָרֵם	קְדַרְכֶם	קְדָרָנוּ	קְדָרֵיהָ	קְדָרֵיהוּ	קְדָרֵיךְ	קְדָרֵיךְ	קְדָרֵנִי	קְדָרִי	
	קְדָרֵם	קְדַרְכֶם	קְדָרָנוּ	קְדָרוּהָ	קְדָרוּהוּ	קְדָרוּךְ	קְדָרוּךְ	קְדָרוּנִי	קְדָרוּ	
										Future.
Shall or will visit.	יִקְדְּרֵם	יִקְדַּרְכֶם	נְקַדְּרֵם	יְקַדְּרֶנָּה	יְקַדְּרֵהוּ	תְּקַדְּרִי	תְּקַדְּרֵךְ	אֶקְדַּר		I
	יִקְדְּרֵם	יִקְדַּרְכֶם	נְקַדְּרֵם	יְקַדְּרֶנָּה	יְקַדְּרֵהוּ	תְּקַדְּרִי	תְּקַדְּרֵךְ	תְּקַדְּרִי		thou
	יִקְדְּרֵם	יִקְדַּרְכֶן	נְקַדְּרֵם	תְּקַדְּרֶנָּה	תְּקַדְּרֵהוּ	תְּקַדְּרִי	תְּקַדְּרִי	תְּקַדְּרִי		thou, f.
	יְקַדְּרֵם	יְקַדְּרֶכֶם	יְקַדְּרֵנוּ	יְקַדְּרֶנָּה	יְקַדְּרֵהוּ	יְקַדְּרֵךְ	יְקַדְּרֵךְ	יְקַדְּרֵנִי		he
	תְּקַדְּרֵם	תְּקַדְּרֶכֶם	תְּקַדְּרֵנוּ	תְּקַדְּרֶנָּה	תְּקַדְּרֵהוּ	תְּקַדְּרֵךְ	תְּקַדְּרֵךְ	תְּקַדְּרֵנִי		she
	נְקַדְּרֵם	נְקַדְּרֶכֶם	נְקַדְּרֵנוּ	נְקַדְּרֶנָּה	נְקַדְּרֵהוּ	נְקַדְּרֵךְ	נְקַדְּרֵךְ	נְקַדְּרֵנִי		we
	תְּקַדְּרֵם	תְּקַדְּרֶכֶם	תְּקַדְּרֵנוּ	תְּקַדְּרֶנָּה	תְּקַדְּרֵהוּ	תְּקַדְּרֵךְ	תְּקַדְּרֵךְ	תְּקַדְּרֵנִי		you
	יְקַדְּרֵם	יְקַדְּרֶכֶם	יְקַדְּרֵנוּ	יְקַדְּרֶנָּה	יְקַדְּרֵהוּ	יְקַדְּרֵךְ	יְקַדְּרֵךְ	יְקַדְּרֵנִי		they
					Piel and Hiphil.					
	יְקַדֵּם	יְקַדְּכֶם	יְקַדֵּנוּ	יְקַדֶּנָּה	יְקַדֵּהוּ	יְקַדֵּךְ	יְקַדֵּךְ	יְקַדֵּנִי	קַדֵּר	he
	אֲקַדֵּם	אֲקַדְּכֶם	אֲקַדֵּנוּ	אֲקַדֶּנָּה	אֲקַדֵּהוּ	אֲקַדֵּךְ	אֲקַדֵּךְ	אֲקַדֵּנִי	אֲקַדֵּר	I will, etc.
	יַקְדִּים	יַקְדִּכֶם	יַקְדִּינוּ	יַקְדִּידֶנָּה	יַקְדִּידֵהוּ	יַקְדִּידֵךְ	יַקְדִּידֵךְ	יַקְדִּינִי	יַקְדִּיר	he
	אַקְדִּים	אַקְדִּכֶם	אַקְדִּינוּ	אַקְדִּידֶנָּה	אַקְדִּידֵהוּ	אַקְדִּידֵךְ	אַקְדִּידֵךְ	אַקְדִּינִי	אַקְדִּיר	I will

TABLE XVI.

Imperfect Verbs with their Objective Pronominal Affixes.

	them.	you.	us.	her	him.	thee, f.	thee, m.	me.		Past Tense.
	הֶם m. f.	כֶּם m. כֶּן f.	נוּ	הָ	וֹ	ךְ	ָךְ	נִי		
revealed.	שְׁמֵם	שְׁמַכֶם	שְׁמָנוּ	שְׁמָהּ	שְׁמוֹ	שְׁמֵךְ	שְׁמֵךְ	שְׁמַנִי	שָׁם	he
	שְׁמֵם	שְׁמַכֶם	שְׁמָנוּ	שְׁמָתְהָ	שְׁמָתְהוּ	שְׁמָתִיךְ	שְׁמָתִיךְ	שְׁמָתְנִי	שָׁמְתָה	she
	שְׁמֵם	שְׁמַכֶן	שְׁמָנוּ	שְׁמָתְהָ	שְׁמָתְהוּ	שְׁמָתִיךְ	שְׁמָתִיךְ	שְׁמָתְנִי	שָׁמְתְּ	thou
	שְׁמֵם	שְׁמַכֶם	שְׁמָנוּ	אֲשִׁימֶנָּה	אֲשִׁימֵהוּ	אָשִׂימֵךְ	אָשִׂימֵךְ	אָשִׂימֵנִי	אָשִׂים	I will, etc.
	יְשִׁימֵם	יְשִׁימְכֶם	יְשִׁימֵנוּ	תְּשִׁימֶנָּה	תְּשִׁימֵהוּ	תְּשִׁימֵךְ	תְּשִׁימֵךְ	תְּשִׁימֵנִי	תָּשִׂם	thou
	יְגַלֵּם	יְגַלְּכֶם	יְגַלֵּנוּ	יְגַלֶּנָּה	יְגַלֵּהוּ	יְגַלֵּךְ	יְגַלֵּךְ	יְגַלֵּנִי	גָּלָה	he
	תְּגַלֵּם	תְּגַלְּכֶם	תְּגַלֵּנוּ	תְּגַלֶּנָּה	תְּגַלֵּהוּ	תְּגַלֵּךְ	תְּגַלֵּךְ	תְּגַלֵּנִי	גָּלְתָה	she
	נְגַלֵּם	נְגַלְּכֶם	נְגַלֵּנוּ	נְגַלֶּנָּה	נְגַלֵּהוּ	נְגַלֵּךְ	נְגַלֵּךְ	נְגַלֵּנִי	גָּלִיתִי	I
	אֲגַלֵּם	אֲגַלְּכֶם	אֲגַלֵּנוּ	אֲגַלֶּנָּה	אֲגַלֵּהוּ	אֲגַלֵּךְ	אֲגַלֵּךְ	אֲגַלֵּנִי	אֶגְלֶה	I will, etc.
exalted.	רוֹמְמֵם	רוֹמַמְכֶם	רוֹמְמֵנוּ	רוֹמְמָהּ	רוֹמְמוֹ	רוֹמַמְתְּ	רוֹמַמְתְּ	רוֹמְמַנִי	רוֹמַמְתָּ	he
	אֲרוֹמְמֵם	אֲרוֹמַמְכֶם	אֲרוֹמְמֵנוּ	אֲרוֹמְמֶנָּה	אֲרוֹמְמֵהוּ	אֲרוֹמַמְתְּ	אֲרוֹמַמְתְּ	אֲרוֹמְמַנִי	אֲרוֹמֵם	I will, etc.
	צִוָּם	צִוָּכֶם	צִוָּנוּ	צִוָּהּ	צִוָּהוּ	צִוִּיתְּ	צִוִּיתְּ	צִוַּנִי	צִוָּה	he commanded
	אֲצַוֶּם	אֲצַוֶּכֶם	אֲצַוֶּנוּ	אֲצַוֶּנָּה	אֲצַוֵּהוּ	אֲצַוֵּךְ	אֲצַוֵּךְ	אֲצַוֵּנִי	אֲצַוֶּה	I will, etc.
	הֲשִׁיבֵם	הֲשִׁיבְכֶם	הֲשִׁיבֵנוּ	הֲשִׁיבָהּ	הֲשִׁיבֵהוּ	הֲשִׁיבֵךְ	הֲשִׁיבֵךְ	הֲשִׁיבַנִי	הֵשִׁיב	he restored
	אֲשִׁיבֵם	אֲשִׁיבְכֶם	אֲשִׁיבֵנוּ	אֲשִׁיבֶנָּה	אֲשִׁיבֵהוּ	אֲשִׁיבֵךְ	אֲשִׁיבֵךְ	אֲשִׁיבֵנִי	אָשִׁיב	I will, etc.

[1] Or הִקְדִּירֵם. [2] In some instances with (•) under ה: as, הִשְׁמִידֵנִי (Josh. ii. 17. Cant. v. 9.); הִקְדִּירֵנִי (Jer. ii. 27.) which according to rule ought to have been הִקְדִּרְתֵּנִי, הִשְׁמַדְתֵּנִי. [3] Or with יְ: יְקַדְּרֵנִי. [4] Sometimes with (•) under the third radical; as, יְקַנֵּי (Prov. viii.) especially in pause: as, יְקַנֵּנִי. [5] Or אֲקַדְּרֵם, and in pause אֲקַדֵּם. [6] Or יְקַדְּרֵהוּ. [7] When the second or third radical is a guttural, then the first receives (◦) and the second (•): as, שְׁמַעְתִּי *hear me*, שְׁמָעָה *hear her*, לְהַלְחֵם *to anoint him*, etc. [8] Sometimes with (◦) as, נְגַלְּךָ (Prov. iv.) [9] In pause אֲקַדֵּם and with *dagesh* in ד: as, אֶאְרַד *I will shoot thee*; אֶאְרַב *I will bless thee*. [10] Or אֲקַדְּרֵךְ or אֲקַדְּרֵךְ.—*Obs.* The ה is sometimes omitted, and compensated by *dagesh* in ד: as, אֲקַדֵּךְ. So likewise אֲקַדֵּם, אֲקַדֵּנָּה, תְּקַדֵּנִי, תְּקַדֵּךְ, תְּקַדֵּנָּה, תְּקַדֵּהוּ, תְּקַדֵּנִי, תְּקַדֵּנָּה. [11] Or תְּקַדְּרֵנָּה. [12] Sometimes with an additional י: as, יְקַדְּרֵנִי *they shall seek me*. [13] Or אֲשִׁימֵם, אֲשִׁימֵנִי, etc. So כְּנֵם, קַנֵּנִי, קַנֵּךְ, etc. אֹסְבֵם, אֹסְבֵנִי, אֹסְבֵךְ, etc. אֹסְבֵנִי, אֹסְבֵנוּ, אֹסְבֵהוּ, אֹסְבֵךְ, אֹסְבֵךְ, אֹסְבֵנִי, אֹסְבֵנָּה, etc. אֹסְבֵנִי, אֹסְבֵנוּ, אֹסְבֵהוּ, אֹסְבֵךְ, אֹסְבֵךְ, אֹסְבֵנִי, אֹסְבֵנָּה, etc.

CHAPTER VIII.

PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article* and the *Pronouns*. Modern grammarians, however, have limited this term to ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*.

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and מ in אַרְצָה towards-*the-land*, מֵאֶרֶץ from-*the-land*;—the ו and ל in וְלָאָרֶץ and-to-*the-land*. (See Prefixes, pp. 37—39)

152. The *Separable* consists of entire words: as, עַתָּה *now*, הַיּוֹם *to-day*, יוֹמָם *during the day*, לְפָנִים *formerly*, לְפָנַי *before*, מִפְּנֵי *because*, עַל *upon*, כֵּן *so*, אֵין *not*, הֵיטֵב *well*, מְהֵרָה, מַהֵר *soon, quickly*, מַדּוּעַ *wherefore*, הֵן *behold*, הָבָה *come! go to!*

153. Many particles admit of the pronominal affixes (page 58). These must be rendered either by the Personal, Possessive, or Objective Pronouns, according as the idiom of the English language may require it: thus—

אֵין *not*, אֵינֶנִּי *not* I, or *I* am *not*, אֵינְךָ *not* THOU, or *thou*-art-*not*; יֵשׁ *there-exists*, יֶשְׁךָ THOU-*existest*, or *thou-art*; יֶשְׁנוֹ HE-*exists*, or *he is*.

אַי, אַיֵּה *where, in what place?* אַיּוֹ *where-is*-HE? אַיָּם *where*-are-*they?*

בְּגַלָּל *on account, for the sake,* בִּגְלָלִי *for*-MY-*sake;* בִּגְלָלְךָ *f. for*-THY-*sake,* בִּגְלָלְכֶם *for*-YOUR-*sake.* (See Art. 28.)

זוּלָתִי *besides, except,* זוּלָתִי *besides*-ME; זוּלָתְךָ *besides*, or *except*-THEE.

לִפְנֵי *before,* לְפָנַי *before*-ME, לְפָנֶיךָ *before*-THEE; לְפָנָיו *before*-HIM.

154. Most of the particles are either nouns in their *absolute* or *constructive* state, adjectives, pronouns, or verbs*, used for the purpose of modification. Many of them are compounded of several

---

* I do not wish it to be understood that I mean to intimate that particles might not, in their turn, have given birth to other words: on the contrary, I think it highly probable that several *adjectives*, *nouns*, and even *verbs* owe their origin to them. Thus, מָלֵא *to be full*, מָלֵא *full*, are probably compounded of מַה *what* לֹא *not*, i. e. what will not contain more; מָאֵן *to refuse*, from מַה and אֵין *not*; הָוָה *calamity* from הוֹי *alas! wo!* פּוּן *to be distracted, to be in a wavering, uncertain state of mind*, from פֶּן *perhaps* (itself derived from פָּנָה *to turn*). See *Aben Ezra* in צָחוּת, and *Kimchi* in שָׁרָשִׁים on the word אֲפוּנָה. (Psalm lxxxviii. 15.)

words; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention: thus—

עַתָּה is evidently derived from עֵת *time*, and means *present time*; and hence, *now*.

לְפָנִים is evidently the noun פָּנִים (*the face, countenance, front*), in its *absolute* state, with the prefix ל; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

לִפְנֵי is the same noun, in its constructive state, with the prefix ל; and means, literally, *to-the-face-of*, and hence *before*.

מִפְּנֵי is the same noun, with the prefix מ, and means, literally, *from-the-face-of*, or from that which is *before, in front*; and as every cause necessarily precedes the effect, this word came to signify *cause* or *because*. From the same source are derived, מִלִּפְנֵי (compounded of מִן־אֶל־פְּנֵי) *away from, from-the-presence-of*; עַל־פְּנֵי *upon-the-surface-of, &c.*

הַיּוֹם *to-day*, is the noun יוֹם with the definite ה; lit. *this day*; and יוֹמָם* *by day, during the day*, is evidently derived from the same noun.

עַל *upon*, is derived from עָלָה† *to ascend*. From the same root are derived מַעֲלָה *upwards*, מִמַּעַל *from above*, &c.

כֵּן *so*, is derived from the verb כּוּן the primary signification of which is, *to adapt, to adjust*; and hence, *to prepare, to establish, to fashion*. From כֵּן are formed אָכֵן *it is so, truly, behold*, לָכֵן *therefore*, עַל־כֵּן *upon this, hence*.‡

---

* Several other *adverbs* have this termination: as, רֵיקָם *with-empty-hands* (from רִיק *emptiness, vacuity*).—חִנָּם *gratuitously, without cause* (from חֵן *grace, favour*).—This termination, is, however, not peculiar to *adverbs*, as several nouns have the same: thus, סֻלָּם *a ladder*, עוֹלָם *eternity*.

† *Kimchi* derives this particle from the noun עָל *the upper part*, which, however, is itself derived from עָלָה.

‡ For further explanation of this particle, see Vindiciæ Hebraicæ, page 52.

אֵין is the constructive *form* of אַיִן, which signifies *non-existence, not extant.* Its antithesis is יֵשׁ, which means, *actual existence, real being;* and hence, יֵשׁ* *there-is-in-being, extant, there exists.*

הֵיטֵב *well,* is the infinitive (Hiph.) of the verb יָטוֹב *to be good,* and means, literally, *to-make-good.*

מַהֵר *soon, quickly,* is the infinitive or imperative of מָהַר *to hasten.*

הָבָה *go to!* is a derivative from יָהַב *to give, yield.*

אֵיפֹה *where,* is compounded of אֵי, a particle of interrogation, and פֹּה *here;* and אֵיכָה, אֵיךְ *how,* of אֵי, and כֹּה *thus.*

מַדּוּעַ is compounded of מָה *what,* and יָדוּעַ (or, according to *Kimchi* from מָה and יָדַע) literally, *what is known?* what is the *motive* or impelling cause? From מָה comes likewise לָמָּה, literally, *to what,* i. e. *for what purpose?* and כַּמָּה *how many? how long?* literally, *as-what,* i. e. *as what number? as what time?*

בָּזֶה *here,* מִזֶּה *hence,* are compounded of the demonstrative זֶה *this,* and the separable particles ב and מ, lit, *in this, from this:* the word *place* being understood.

155. There are, indeed, many particles—as for instance, לֹא *not,* הֵן, הִנֵּה *behold!* מָתַי *when,* אִם *if, provided,* &c.—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives.* It is however, very probable, that even these are derivatives. Thus, לֹא is probably derived from לָאָה *to be weary, to be exhausted, to labour in vain;* and hence

---

* In Chaldaic אִית, Syriac ܐܝܬ, Arabic ايش. In these languages it is used negatively לַיִת, לֵית (compounded of לָא and אִית) *there is not.* In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle אַיִן (Psalm cxxxv. 17); and then it is a pleonasm, as אַיִן already expresses the notion of non-existence.

הֲלְאָה *beyond, far off, out of reach.* הֵן, הִנֵּה, הֵא are probably mere exclamations for the purpose of soliciting attention; מָתַי *when, at what time?* appears to be a compound of מַה *what* and עֵת *time;* and אִם *if* (if needs we must have a *triliteral* for a root) is, perhaps, derived from אָמַם *to be attached, related, connected**.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed, is here subjoined:—

* The primary signification of the primitive, from which this and several other words are derived, appears to be *correlativeness*, of the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other: as, for example, אֵם, *the female parent, the mother;* אֱמֶת *the truth, i. e,* the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection,* &c., as found in the following words, אוֹם, לְאוֹם, אֻמָּה *a nation, kingdom,* עַם *a people;* עָמִית *an associate neighbour;* עֲמָרֶת *corresponding;* לְעֻמַּת *towards, opposite;* תָּאַם *to entwine,* תְּאוֹמִים *twins,* אֹמֵן *a foster-father,* אֹמֶנֶת *a foster-mother,* תֹּם *innocent, complete, upright,* תְּמִים *perfect;* אֱמֶן, אֱמוּנָה *faith, confidence, adherence.* Hence, likewise, the particle עִם *with* (accompaniment), and אִם *if* (attach, or add, as a condition). Thus, אִם תֵּלְכִי עִמִּי וְהָלַכְתִּי *if thou wilt go with me, then will I go, i. e.* attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me.

אֲבָל *but, yet, nevertheless, indeed.*

אֲבוֹי
אוֹי, אוֹיָה, הוֹי
אֲהָהּ, הָהּ *ah! woe! alas!*

אוֹ, אוֹ—אוֹ *or, or—either*

אוּלַי *perhaps, suppose.*

אוּלָם *surely, verily.*

אָז, אָזַי *then, at that time.*

אָחוֹר *back, backward, behind.*

אֲחֹרַנִּית *backwards.*

אַחַר
אַחֲרֵי *after, behind, beyond.*

אַט, לְאַט *slowly, softly.*

אַי, אַיֵּה, אַיפֹה *where, where now?*

אֵיכָה, אֵיכֹה
אֵיכָכָה, אֵיךְ *how, in what manner?*

אַיִן, אַל, לֹא
בַּל, בְּלִי *no, not.*

אֵיפוֹא *now, then.*

אַךְ, רַק *only, scarcely, but*

אִלּוּ *if.*

אַלְלַי *woe to me!*

אִם *if, when.*

אִם־לֹא *if not, unless.*

אָמְנָם *truly.*

אֶמֶשׁ *last night.*

אָן, אָנָה *whither.*

אָנָּא, נָא, בִּי *pray,* particles entreaty.

אַף, גַּם *also, even, likewise.*

אַף־כִּי *how much more.*
how much less.

אֶפֶס *except, only.*

אֵצֶל *near, close by.*

אֶתְמוֹל
תְּמוֹל *yesterday.*

אֵת *sign of the objective*
אוֹתִי *me,* אוֹתְךָ *&c.*

אֵת, אִתִּי *with, with me.*

בְּגָלַל
בַּעֲבוּר *on account of, for the sake.*

בֵּין *between.*

בְּלִי *not, without.*

בִּלְתִּי *unless, without, not.*

בִּלְעֲדֵי *save, besides.*

דַּי *enough.*

הֶאָח *aha!* exultation.

הֵלוֹם *hither, here.*

הַרְבֵּה *much.*

חוּץ *besides, without.*

טֶרֶם *not yet, before.*

יַחַד יַחְדָּיו *together, united.*

כֹּה כָּכָה *thus, so.*

כִּי *when, if, for, that, because, but.*

כְּמוֹ *as, thereabouts.*

לְבַד *alone, only, besides.*

לוּ *would! I wish, perhaps.*

לוּלֵא *were it not.*

לְמַעַן *in order.*

מְאֹד *very.*

מֵאָז *since.*

מֵאַיִן *whence.*

מִבַּיִת *within.*

מִחוּץ *without, externally.*

מוּל, נֹכַח *over, against, towards.*

מָחָר, מָחֳרָת *to-morrow.*

מַטָּה *below, downwards.*

מִלְמַטָּה *beneath.*

מְעַט *a little, few.*

מְעַט מְזֻעָר *very little.*

נֶגֶד, לְעֻמַת *before, opposite.*

סָבִיב *round about.*

עַד, עֲדֵי *until, till.*

עוֹד *again.*

עַד־אָנָה, עַד־מָתַי *how long.*

עַד הֵנָּה *until now.*

עִמָּדִי *with me.*

עֵקֶב *because.*

פֹּה *here.*

פֶּה אֶחָד *unanimously.*

פַּעַם *once.*

פַּעֲמַיִם *twice.*

פִּתְאוֹם *suddenly.*

רֵיקָם *emptily.*

שִׁלְשׁוֹם *the day before yesterday.*

שָׁם, שָׁמָּה *there, thither.*

תַּחַת *beneath, instead.*

תָּמִיד *constantly, always.*

SYNTAX.

CHAPTER I.

Introductory Observations.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and

which is denominated the SUBJECT*, the other corresponding with that which the mind judges to be or not to be congruous with the *subject.* The second term is denominated the PREDICATE or *attribute.* Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the COPULA.

Obs. 1.—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

Obs. 2.—The grammatical term for the *subject* is the *Nominative.* When the predicate implies action, the *subject* or nominative is likewise called the *agent.*

160. In the following propositions—'God is omnipotent.' 'Water is a fluid.' 'This water is hot.' 'This water is not cold.'—The words *God*, *water*, are the *subjects; omnipotent*, *fluid*, *hot*, *cold*, are the *predicates;* and IS, the *copula.*

* The subject is denominated in Hebrew, נוֹשֵׂא *the carrier* or *bearer*, because it supports, as it were, the other parts of the proposition; the *predicate* is denominated נָשׂוּא that which is *carried* or *borne.*

161. *Obs.* 1.—The 1*st* and 2*nd* propositions in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3*rd* and 4*th* examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water *is* hot, *was* hot, *will be* cold, &c.

162. *Obs.* 2.—In English, as well as in most languages, the copula is generally represented by some part of the verb '*to be*.'* This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time: as, הָיִיתִי מֶלֶךְ (ᵃ) *I was a king*, אֶהְיֶה גָּדוֹל (ᵇ) *I shall be great.* But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxta-position of the words: as, אֱלֹהִים צַדִּיק (ᶜ) *God* (*is*†) *just.*—הָאִישׁ גָּדוֹל (ᵈ) *The man* (*is*) *great.* אַתָּה קָדוֹשׁ (ᵉ) *Thou* (*art*) *holy*:—or the pronouns הֵמָּה, הִיא, הוּא, הֵנָּה, are used to represent the copula: as, יְהוָה הוּא אֱלֹהִים (ᶠ) *The Lord is God,*—יִרְאַת יְהוָה הִיא חָכְמָה (ᵍ) *The fear of the Lord is wisdom.*

Words employed to express the Subject.

263. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

---

* This verb is often used to express simple existence: as, *God is*, in which case it is itself the predicate.

† The words *within* parentheses are not expressed in Hebrew.

in Prop. E.) ; or an *Adjective*, or an *Infinitive*. (See Prop. H. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represents an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, חָכָם יָרֵא וְסָר מֵרָע (") *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive* (*name of an action*) may be used as the subject, or as the predicate*: thus, יִרְאַת יְהוָה הִיא חָכְמָה וְסוּר מֵרַע בִּינָה *The fear of the Lord is wisdom; and to depart from evil (is) understanding.*

Words used for the Predicate.

165. The Predicate may be a *Noun* (as in Prop. A. Art. 162.):—an *Adjective* (as in Prop. B. Art. 162.): or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, אַבְרָהָם עָמַד *Abraham stood*, עָמַדְתִּי *I stood;* which expressions are equivalent to אַבְרָהָם הָיָה עוֹמֵד *Abraham was standing*, הָיִיתִי עוֹמֵד *I was standing.*

---

* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, חָכָמָה, חֲכָמִים. (See adjectives, Art. 85.)

Thus likewise 'I walk,' 'He writes,' 'She writes,' may be resolved into 'I am walking,' 'He is writing,' &c.

166. *Obs.* 1.—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: Thus הִיא כּוֹתֶבֶת, הוּא כּוֹתֵב, אֲנִי הוֹלֵךְ, Lit. *I am a walker. He is a writer*, &c. (See Art. 17, 124.)

167. *Obs.* 2. The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word ; as, יָשַׁב *He dwelt*, אֵשֵׁב *I shall dwell.* But the unavoidable consequence of this construction of the verb is, that when the subject is a noun, or a distinct pronoun, and the predicate a verb, there will, apparently, be two subjects, one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, אַבְרָהָם יָשַׁב *Abraham he dwelt.*—אֲנִי יָשַׁבְתִּי *I I-dwelt.** שָׂרָה צָחֲקָה *Sarah she-laughed.* However, as the two subjects refer to the same thing, they must be considered as in *Apposition;* and in translating such phrases into English, the pronoun must be omitted: thus, וַיֹּאמֶר אֱלֹהִים *And God said* (not, and he said God, nor, and he God said.)

168. *Obs.* 3.—The verbal form can, in English, be used only where the predicate implies *action*, *passion*, or their contraries, want of action or passion, or a state of being, dependent in some measure on the will or inherent power of the subject: as, *I walk, run, suffer, sit*, &c.; but when the predicate expresses *quality* or

---

* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

quantity (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula:* as *I am, was, shall be wise, little, great,* &c. In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, חָלִיתִי *I was sick*, יֶחְכַּם *he shall be wise*, יִגְדַּל *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula:* thus, הָיִיתִי חוֹלֶה *I was sick*, יִהְיֶה חָכָם *he shall be wise*.

169. *Obs.* 4.—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal;* but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, לַיִן הַיַּיִן הֹמֶה שֵׁכָר *Wine* (*is a*) *mocker, strong drink* (*is a*) *blusterer* (Prov. xx. 1); אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ *a virtuous woman* (*is a*) *crown of* [TO] *her husband* (Prov. xii. 4).

Concord between the Subject and its Predicate.

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

Obs.—When the predicate is a noun (Art. 165), it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princes*, &c. But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise*, &c. In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say, הָאִשָּׁה גָּדוֹל or הָאֲנָשִׁים גָּדוֹל as it would be to say הָאִשָּׁה מֶלֶךְ or הָאֲנָשִׁים מֶלֶךְ. (See Art. 85.)

Of the several kinds of Propositions.

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its *subjects:* as, אָדָם לַעֲמָל יוּלָּד *man is born unto trouble.*

173. An *Indefinite* proposition is that which has an indefinite noun for its subject: as, בָּא אָדָם *a man came* בָּאוּ אֲנָשִׁים *men came.*

Obs.—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word אֶחָד *m.* אַחַת *f. one*, is used for the indefinite article: as, נָבִיא אֶחָד זָקֵן *an old prophet* (2 Kings xiii. 11); אִשָּׁה אַחַת *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman.**

174. A *Particular* proposition is that in which the subject is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

---

* Hence the origin of the indefinite article, *a, an;* German, *ein, eine;* French, *un, une.*

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples.)

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both: as, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah* (*were*) *old* (Gen. xviii); וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ *and the earth was formless and void* (Gen. i. 2); וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמַרְנָה *and Rachel and Leah answered and said* (Gen. xxvi. 14); וּמִצְרַיִם אָדָם וְלֹא אֵל וְסוּסֵיהֶם בָּשָׂר וְלֹא רוּחַ *and the Egyptians* (*are*) *men, and not God; and their horses* (*are*) *flesh, and not spirit* (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates:* thus, the first example is equivalent to 'Abraham was *old*,' and 'Sarah was *old*;' and the second, to 'The *earth* was *formless*,' and 'The *earth* was *void*.' The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as הוּא מֶלֶךְ *he* (*is a*) *king;* הַמֶּלֶךְ חָכָם *the king* (*is*) *wise.*

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words: as—

(A) אֲנִי חֹתֵנְךָ יִתְרוֹ בָּא — *I thy-father-in-law Jethro (am) coming.*

(B) זֶה דָּוִד הַמֶּלֶךְ — *This (is) David the-king.*

(C) מַלְכֵי יִשְׂרָאֵל הֵם מַלְכֵי חֶסֶד — *(The) kings-of Israel are kings of mercy.**

(D) נַעֲמָן שַׂר צְבָא מֶלֶךְ אֲרָם הָיָה אִישׁ גָּדוֹל — *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

(E) הָאִישׁ אֲשֶׁר נִמְצָא הַגָּבִיעַ בְּיָדוֹ הוּא יִהְיֶה עָבֶד — *The man in whose-hand the cup was found, he shall be a slave.*

180. *Obs.* 1.—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro,* (the subject of Prop. A.) and the words *David the king* (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive* case, and by the *possessive case,*† or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predicate* of Prop. C. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive;* and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus, מַלְכֵי (not מְלָכִים).

---

* *i.e.* Merciful Kings.

† It is almost needless to observe, that *possession* is but one of the numerous relations denoted by this case.

The student will likewise observe that this mode of *construction* is often used, where, in English, we should use an adjective (epithet) as the qualifying word: thus, מַלְכֵי חֶסֶד *kings of mercy*, instead of *merciful kings*.

181. *Obs.* 2.—In Prop. D. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs.* 3.—In Prop. E. the leading word הָאִישׁ is defined by a proposition. In such cases the leading word must be followed by the relative אֲשֶׁר, or by its equivalents ה, שֶׁ (Art. 95, 100).

183. *Obs.* 4.—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. E.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite;* or they are all *definite;* or some are *indefinite*, and others *definite*.

RULE I.—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition: thus—

All Indefinite.

אִשָּׁה אַלְמָנָה *A woman a widow*, i. e. *a widow woman.*
אִישׁ טוֹב *A man good*, i. e. *a good man.*
אֶרֶץ טוֹבָה וּרְחָבָה *A land good and extensive*, i. e. *a good and extensive land.*

All Definite.

הָאִשָּׁה הָאַלְמָנָה *The woman the widow*, i. e. *the widow-woman.**
הָאִישׁ הַטּוֹב *The man the good*, i. e. *the good man.*
הָאֶרֶץ הַטּוֹבָה וְהָרְחָבָה *The land the good and the extensive*, i. e. *the good and the extensive land.*
שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king.*
הָאִישׁ הַזֶּה *The man the this*, i. e. *this man.*
הָאֲנָשִׁים הָאֵלֶּה *The men the these*, i. e. *these men.*
הָאִישׁ הַהוֹלֵךְ *The man the goer*, i. e. *the man that goes.*

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term, whether simple or complex, is the *subject*, and the indefinite term is the *predicate;* thus—

הָאִשָּׁה אַלְמָנָה * *The woman (is a) widow.*
הָאִישׁ טוֹב or טוֹב הָאִישׁ *The man (is) good*, or *good is the man.*
הָאֶרֶץ טוֹבָה וּרְחָבָה *The land (is) good and extensive.*
זֶה הָאִישׁ *This (is) the man* †.
אֵלֶּה הָאֲנָשִׁים *These (are) the men.*
הָאִישׁ הוֹלֵךְ *The man goes.*

---

* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite:* as, אַתָּה אִישׁ *thou (art a) man*, אַתָּה הָאִישׁ *thou (art) the man*, מִי הָאִישׁ *who (is) the man*, מָה אֱנוֹשׁ *what (is) man?*

RULE. III.—In case two definite terms are to form a proposition, the copula must be inserted : thus,—וְחָם הוּא אֲבִי כְנָעַן *and Ham* was *the father of Canaan** (Gen. ix. 18); וְהַלֻּחוֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא *and the tables* were (*the*) *work of God, and the writing* was (*the*) *writing of God*† (Ex. xxxii. 16).

185. Propositions are likewise divided into *Affirmative* and *Negative.*

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

---

* Compare the phrase חָם אֲבִי כְנָעַן *Ham the father of Canaan*, in verse 22, where it forms only a part of a sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission : as, הַקּוֹל קוֹל יַעֲקֹב *the voice is* (*the*) *voice of Jacob*; הַבָּנוֹת בְּנֹתַי *the daughters* (*are*) *my daughters.* It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula.* Thus, *Blessed* (*is*) *the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners*, &c. &c. (Ps. i. 1, 2), is an affirmative proposition ; being equivalent to, *The man who walketh not in the counsel of*, &c., &c., is *blessed.*

186. A *Negative* proposition is that in which the *copula* is affected by one of the negative particles, בִּלְתִּי, בַּל, אַל, לֹא, אֵין.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

אֵין indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, אֵין יוֹסֵף בַּבּוֹר *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c.; הַיֶּלֶד אֵינֶנּוּ *the child is not* (Gen. xxx.), lit. *the child, he exists not*, or *is not here;* אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw to you.*

לֹא indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future:* as, לֹא נָתַן *he gave not*, לֹא יִתֵּן *he shall not give;* thus, אַתָּה אָדָם וְלֹא אֵל signifies, *thou art a man, and not a god;* whereas וְאֵין אֵל would signify, *and there is no God.*

בַּל has the same signification as לֹא, but is chiefly used in poetry.

אַל is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future.*

בִּלְתִּי is chiefly used before *infinitives.*

Subordinate Members of a Proposition.

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense*: such, for instance, are the words אֶת־כָּל־אֶחָיו, and בַּחֶרֶב, in the following sentence, וַיַּהֲרֹג אֶת־כָּל־אֶחָיו בַּחֶרֶב *and he slew all his brethren with the sword.* Such likewise are the words לְאִשָּׁה—לְאִישׁ הַזֶּה—אֶת־בִּתִּי in the following verse—אֶת־בִּתִּי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה *I gave my daughter to this man for a wife.* These are generally denominated the *complements* or the subordinate parts of a proposition; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *incomplex.*

189. *Obs.* 1.—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (cases). In Hebrew, they are indicated by the prefixes מ, ל, כ, ב, and by the particle אֵת (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs.* 2.—The subordinate parts are chiefly *regulated* by the nature of the predicate and its signification. For when the predicate is an active transitive verb, it must be accompanied by a word or words on which the action falls (the objective אֵת); and when it denotes causative action (Hiphil), it often requires two objective cases. If it signify *giving*, *delivering*, *restoring*, &c., it will require both an objective and a dative case (לְ or אֶל). If it imply *motion*, the place where the motion begins, or from which it originates (מִן or מ) and where it terminates (לְ or אֶל or עַד) must often be expressed.

* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act; or briefly, in narrative sentences.

191. *Obs.* 3.—Sometimes we wish to express the *instrument* with *which* (ב), the purpose for which (ל), or the *place* and *time in* which (ב) the action is performed, or the intention or remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as so many subordinate parts of a proposition.

192. *Obs.* 4.—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as וַתִּרְאֵהוּ אֶת־הַיֶּלֶד *and-she-saw him, the child*, i. e. *and she saw it*, namely, *the child* (Exod. ii. 6); אָנֹכִי אָנֹכִי הוּא מְנַחֶמְכֶם *I, I am your comforter*, i. e. *I, even I, am*, &c. (Isa. li. 12); רָנִּי עֲקָרָה לֹא יָלָדָה *sing, O barren! who* never bore, (Isa. liv. 1); וְשַׂמְתִּי עֵינִי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה *and-I-will-set mine eye against them for evil*, and not for good (Amos ix. 4).

193. *Obs.* 5.—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction.* Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יָרֵא לֵאמֹר אִשְׁתִּי—פֶּן יַהַרְגֻנִי אַנְשֵׁי הַמָּקוֹם *he-feared to-say—my-sister—lest-the-men-of—the-place—should-kill-me* (Gen. xxvi. 7), where the words הִיא *she-is*, and כִּי אָמַר *for-he-said*, must be supplied: עֵינֶיךָ—יוֹנִים *thine eyes* (*are*)—*doves*, supply the word

---

* This species of *ellipsis* must not be confounded with the *ellipsis* of *parallelism*, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm: but this is not the place to enlarge on such a subject.

עֵינֵי *eyes-of* (Cant. i. 15); אִכְלוּ אִישׁ־גַּפְנוֹ וְאִישׁ—תְּאֵנָתוֹ *eat-ye each—his-vine, and-each—his fig-tree,* &c., supply the word פְּרִי *the fruit of* (2 Kings xviii. 31); מַה זֹּאת—עָשִׂיתָ *what* (*is*) *this* (*that*) *thou-hast-done,* supply אֲשֶׁר (Gen. iii. 13); שִׁבְּי אַלְמָנָה בֵּית אָבִיךְ (Gen. xxviii.) supply (ב) בְּבֵית *in the house of;* וְאֵת שַׁדַּי וִיבָרֶכְךָ (Gen. xliv. 25), supply (מ) וּמֵאֵת *and from;* אֲלָיו פִּי קָרָאתִי (Ps. lxvi. 17), supply (ב) בְּפִי *with my mouth;* אֲנַם מָיִם (Ps. cxiv. 8), supply (ל) לַאֲנַם *into a pool-of.*

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the *omission* of some word or inflection,* which may, however, be easily supplied by the context.

CHAPTER II.

Syntax of the Noun.

194. The definite הַ (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance; as, הַשָּׁמַיִם *the heaven,* הָאוֹר *the light* (Gen. i.); הַמִּקְדָּשׁ *the sanctuary* (Lev. xii. 4); הָאָדָם אֲשֶׁר יָצַר *the man whom he had formed* (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

---

* See Kimchi's Michlol, pp. 57, 58.

tion* (See Art. 55):—3rd, before nouns having any of the possessive pronominal affixes† (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs.* 1.—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, הַגִּלְעָד *the Gilead*‡,

---

* There are apparently some exceptions to this rule; as, for instance, הָאֹהֱלָה שָׂרָה *into the tent of Sarah* (Gen. xxiv. 67); הָאֵל בֵּית אֵל *the God of Beth-el* (Gen. xxxi. 13); הָאָרוֹן הַבְּרִית *the ark of the covenant* (Josh. iii. 14):—but these are elliptical expressions, in which the real noun in *construction* is omitted: thus, הָאֹהֱלָה שָׂרָה אֹהֶל *into the tent*, namely, (*the*) *tent of Sarah*, הָאֵל בֵּית אֵל *the God*, namely, *the God of Bethel.*

† בְּתוֹךְ הָאָהֳלִי (Josh. vii. 21), הֶהָרוֹתַיִךְ (2 Kings xv. 16), and a few others are exceptions.

‡ Most of the proper names were originally *historical*, or commemorative; as, גִּלְעָד GALEED, i.e. *heap of witness*, from גַּל *a heap, a mound*, and עֵד *a witness*; מִצְפֶּה MIZPEH, i.e. *a watching-place*, from צָפָה *to look out, to watch* (See Gen. xxxi. 47, 48, 49); גִּלְגָּל GILGAL, from גָּלַל *to roll away, remove* (Josh. v. 9); or they were *epithetical*, i.e. expressive of some distinguishing quality; as, לְבָנוֹן *the white mountain*; רָמָה *the high city* or *place.* In either case, they include *a common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted; thus, הַגִּלְעָד for אֶרֶץ גִּלְעָד or אֶרֶץ הַגִּלְעָד, in the same manner as we say, 'The Thames,' for 'The *River* Thames.'

הַגִּלְגָּל *the Gilgal*, הַלְּבָנוֹן *the Lebanon*, הַיַּרְדֵּן *the Jordan**. (See the Notes.)

197. *Obs.* 2.—The article is used, though omitted in English, when the noun stands for the whole species or kind; as, הָאָדָם רֹאֶה לָעֵינַיִם *man looks to the eyes*† (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative:* as, הַאֲזִינוּ הַשָּׁמַיִם *give ear, O ye heavens!* lit. *give ye ear, the heavens!*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite הַ and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun; thus, הַמַּעֲלֶךָ *who caused* THEE *to go up* (Deut. xx. 1); הַמַּעֲלָם *who caused* THEM *to go up?* (Isa. lxiii. 11).

Repetition of the Article.

201. The article must be repeated before every noun‡ belonging to the same part of a proposition: thus, אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת *these are*

---

* This word (יַרְדֵּן) is generally derived from יָרַד *to descend*; but it is probably a compound of יְאֹר *river*, and דָּן *Dan*, the name of a place near its source.

† *i. e.* On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words אוצר בית יהוה and וכלי הנחשת in the next page.

the statutes and judgments and laws (Levit. xxvi. 46) HEBREW, *the* judgments and *the* laws*.

רַק הַכֶּסֶף וְהַזָּהָב וּכְלֵי הַנְּחֹשֶׁת וְהַבַּרְזֶל נָתְנוּ אוֹצַר
(Josh. vi. 24.) : בֵּית יְהוָה

הַמַּסּוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֹתֹת וְהַמֹּפְתִים וְהַיָּד
(Deut. vii. 19.) : הַחֲזָקָה וְהַזְּרֹעַ הַנְּטוּיָה

202. This rule is equally applicable to the *prefixes* and *affixes;* and it matters not whether some of the nouns are in construction or in apposition : thus—

וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֶת כָּל יְלִידֵי בֵיתוֹ וְאֶת כָּל מִקְנַת כַּסְפּוֹ
And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, &c. (Gen. xvii. 23).

Obs.—When the first of several terms in *apposition* is a *proper name*, the prefix, &c., is placed before the first, and omitted before the rest, as in the preceding example, אֶת יִשְׁמָעֵאל בְּנוֹ. But when the *proper name* stands after the other terms, then the prefix, &c., must be repeated before each of the terms: thus, אֶת־בְּנוֹ אֶת־יִשְׁמָעֵאל *his son*, namely, *Ishmael;* לַאדֹנִי לְעֵשָׂו to *my lord*, to *Esàu* (Gen. xxxii. 5); קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ—אֶת־יִצְחָק (Gen. xxii. 2).

Additional Examples.

(Gen. xii. 1.) : לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ
Gen. xiii. 2.) : וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב
אֶת־הַמִּשְׁכָּן אֶת־אָהֳלוֹ וְאֶת־מִכְסֵהוּ אֶת־קְרָסָיו † וְאֶת־

---

* The untranslated verses are inserted by way of exercise.

† The particle אֵת is, however, sometimes omitted : especially

קְרָשָׁיו אֶת־בְּרִיחָיו אֶת־עַמֻּדָיו וְאֶת־אַדְנָיו : (Ex. xxxv. 11.)
נְטֵה אֶת־יָדְךָ בְּמַטֶּךָ עַל־הַנְּהָרוֹת עַל־הַיְאֹרִים וְעַל
הָאֲגַמִּים : וְסָרוּ הַצְפַרְדְּעִים מִמְּךָ וּמִבָּתֶּיךָ וּמֵעֲבָדֶיךָ
וּמֵעַמֶּךָ : (Ex. viii. 1—7.) וְגַם נְתַתִּיו לַלְוִי וְלַגֵּר לַיָּתוֹם
(Deut. xxiv. 2.) וְלָאַלְמָנָה :

CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

Obs. 1.—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative:* as, וַיּוּשַׁב אֶת מֹשֶׁה *and Moses was brought back* (Exod. x. 8); יִתֵּן אֶת הָאָרֶץ *let this land* be given (Num. xxxii. 5); because, though the words מֹשֶׁה and הָאָרֶץ are the *subjects*, they are nevertheless the *objects* of the several actions.

204. *Obs.* 2.—The nominative is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute:* as, אִישׁ זְרוֹעַ לוֹ הָאָרֶץ *the man of power, to him belongs the earth* (Job xxii. 8), i. e. *as to the mighty man, his is the earth;* קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם *as to summer and winter, thou hast made them* (Psalm lxxiv. 17).

205. The *Genitive* is indicated by placing the

---

where no ambiguity can arise from the omission. Compare the above-cited passage with קרסיו קרשיו בריחיו, &c. (Ex. xxxix. 33). Compare, likewise, Lev. xi. 13, with Deut. xiv. 12.

noun which is defined* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent*†, and the defining term the *consequent.*

Thus, in the following examples, בַּת מֶלֶךְ (*a*) *daughter of* (*a*) *king*, בֶּן הַמֶּלֶךְ (*the*) *son of the king*, אֵימַת מֶלֶךְ (*the*) *terror of* (*a*) *king*‡, מַלְכֵי עַמִּים *kings of nations*, זֵר זָהָב *a border-of gold*,

---

* We have already observed (Art. 36, 53) that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed: as, קְעָרַת כֶּסֶף (*a*) *dish of silver*, i. e. *a silver dish*; כְּלֵי בַרְזֶל *vessels of iron*, i. e. *iron vessels*—or the use for which they are intended; as כְּלֵי מִלְחָמָה *instruments of war*, בֵּית תְּפִלָּה *a house of prayer*;—or by mentioning the person to whom they belong; as, בֵּית הַמֶּלֶךְ (*the*) *house of the king*, אָהֳלֵי יַעֲקֹב (*the*) *tent of Jacob*;—or the object of which they form a part: as, רֹאשׁ הָהָר *the top of the mountain*; פִּי הַבְּאֵר *the mouth of the well*; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause* and *effect*, *agent* and *patient*, the *whole* and *its parts*, &c., &c., and vice versa. Now, in all such cases, the word which is defined must be placed before that which is to define it.

† The ANTECEDENT is denominated by Hebrew Grammarians, נִסְמָךְ or סָמוּךְ, i. e. *that which is supported*; the CONSEQUENT is termed סוֹמֵךְ *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes: מוֹרַאֲכֶם *your fear* (Gen. ix. 2), signifies the fear which others will have for you, and is therefore properly rendered in the Established Version *the fear of you*: but the same word in Isaiah viii. 13, signifies *the Being*

i. e. *a golden border*;—the words בַּת, בֵּן, אֵימַת, מַלְכֵי, and זֵר, are the *antecedents*, and מֶלֶךְ, הַפְּלֵלָה, עַמִּים, and זָהָב are the *consequents*.

206. The antecedent must be an *indefinite** term; and therefore it cannot be a *pronoun*, nor a *proper name*, nor a noun having the definite ה (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the *consequent*; thus, בֶּן בִּנְךָ (*the*) *son-of thy-son*, עַבְדֵי אֲדֹנֶיךָ (*the*) *servants-of thy-master*, כְּלֵי מִלְחַמְתּוֹ (*the*) *instruments-of his war* (for *his instruments of war*), הַר קָדְשִׁי (*the*) *mountain-of my-holiness* (for, *my holy mountain*†).

207. The *antecedent* may be an adjective, the substantive being understood (Art. 164); as, יְפֵה תֹאַר *m.* יְפַת תֹּאַר *f. beautiful of form*, i. e. *one of beautiful form;* טוֹבַת מַרְאֶה *good of appearance*, i. e. *of good appearance;*

---

whom you ought to fear. Thus likewise מוֹרָאִי *my fear* may signify the fear with which I am affected; but מוֹרָאִי in Malachi i. 6, signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as בִּתִּי הַקְּטַנָּה *my-daughter the-little*, i. e. *my little daughter*.

גְּדֶל כֹּחַ *great of strength*, i. e. *of great strength;* or a participle, as שִׁבוּרֵי לֵב (*the*) *broken-of-heart*, i. e. *the broken-hearted;* יֹשְׁבֵי חֹשֶׁךְ (*the*) *sitters of darkness*, i. e. *those that sit* (*dwell*) *in darkness;* רֹדְפֵי צֶדֶק (*the*) *pursuers* (*followers*) *of righteousness*, i. e. *those that follow righteousness;* מְבַקְשֵׁי יְהוָה (*the*) *seekers of the Lord*, i. e. *those that seek the Lord*;* or it may be an infinitive: as, עֲשׂוֹת מִשְׁפָּט *to-do justice*, i. e. (*the*) *doing of justice;* שֶׁבֶת אַחִים (*the*) *sitting of brothers*, i. e. *when brothers sit;* בְּצֵאת הַשָּׁנָה *in-*(*the*)*-going out-of the year*, i. e. *at the end of the year.*

208. The *consequent* may consist of any word capable of defining the *antecedent;* it may therefore be a demonstrative pronoun; as, עֹשֵׂה־אֵלֶּה (*the*) *doer of these* (*things*), i. e. *whoever does so* (Ps. xv. 5):—or it may be a relative pronoun (Art. 182) expressed or understood; as, מְקוֹם אֲשֶׁר יוֹסֵף אָסוּר שָׁם (*the*) *place where Joseph was bound* (Gen. xl. 3); שְׂפַת [אֲשֶׁר] לֹא יָדַעְתִּי *a language* (*which*) *I know not* (Ps. lxxxi. 5).

209. The consequent is sometimes preceded by a preposition; as, הוֹלְכֵי עַל דֶּרֶךְ (*the*) *walkers-of upon the way*, i. e. *those that walk on the way;* כְּשִׂמְחַת בַּקָּצִיר *as joy-of in harvest*, i. e. *as the joy of*

* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of.* In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(*men*) *in harvest.* But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, נְהַר פְּרָת *the river of Euphrates;* כְּיֵין הַטּוֹב *as wine that is good* (Cant. viii.), i. e. *as good wine;* נִטְעֵי נַעֲמָנִים *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive;* as, טוּרִים אֶבֶן (Exod. xxviii. 17) for טוּרֵי אֶבֶן *rows of stone*;* אֲמָרִים אֱמֶת (Prov. xx. 21) for אִמְרֵי אֱמֶת *words of truth.*

211. Several words in construction may follow each other; as, לֵב רָאשֵׁי עַם הָאָרֶץ (*the*) *heart-of* (*the chiefs*) *of* (*the*) *people-of the land,* רוּחַ כָּל־בְּשַׂר־אִישׁ *the spirit-of* (*the*) *whole-of* (*the*) *flesh-of man* (Job xii.), i. e. *the spirit of every living being.* In such cases each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it; thus, in the first example, the word רָאשֵׁי is the consequent of לֵב, and the antecedent of עַם; and עַם is the consequent of רָאשֵׁי and the antecedent of הָאָרֶץ — וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם (Gen. xxv. 6); גִּבּוֹרֵי חַיִל מְלֶאכֶת עֲבוֹדַת בֵּית־הָאֱלֹהִים (1 Chron. ix. 13).

---

* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c.; as, כִּכְּרַיִם כֶּסֶף *two talents* (*of*) *silver;* אֵיפָה שְׂעֹרִים *an ephah* (*of*) *barley;* others are of opinion that they are elliptical, the real *consequent* being omitted; thus, אמרים אמרי *words*, namely, *words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, חֲמֻדוֹת אָתָּה (Dan. ix.) for אִישׁ חֲמֻדוֹת.

212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree; thus, מֶלֶךְ מְלָכִים *King of kings*, i. e. *the greatest of kings*; עֶבֶד עֲבָדִים *a slave of slaves*, i. e. *the most abject of slaves*; קֹדֶשׁ הַקָּדָשִׁים (Exod. xxvii. 34); שְׁמֵי הַשָּׁמַיִם (1 Kings viii. 28).

Dative.

213. The dative case is indicated by the prefix לְ or by the preposition אֶל (Art. 40, p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession; as, רָאִיתִי בֵּן לְיִשַׁי (1 Sam. xvi. 18) *I have seen a son* (*belonging*) *to Jesse*, i. e. *Jesse's son*; מִזְמוֹר לְדָוִד *a Psalm to David*, i. e. *of David*. The לְ is frequently preceded by אֲשֶׁר; as, וְרָחֵל בָּאָה עִם הַצֹּאן אֲשֶׁר לְאָבִיהָ (Gen. xxix. 9); *and Rachel came with the sheep which* (*belonged*) *to her father*, i. e. *with her father's sheep*; פֶּתַח הַבַּיִת לֶאֱלִישָׁע (2 Kings v. 9); אֲבִיר הָרֹעִים אֲשֶׁר לְשָׁאוּל (1 Sam. xxi. 8).

Objective Case.

215. The *objective* is indicated by the particle אֵת or אֶת־ (Art. 41); but it is used only when the noun is in a definite state*; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

---

* By *the definite state* is meant, when the noun has the definite ה, or one of the possessive pronominal affixes; or when it is in a state of construction, or when it is a proper name.

position after the verb*, which is either expressed or understood; as, בֵּן יְכַבֵּד אָב וְעֶבֶד אֲדֹנָיו (Mal. i. 6.).

Ablative and Vocative Case.

216. The *Ablative* case is indicated by the prefixes, בְּ *in, with,* &c. מִ or מִן *from* (Art. 40).

217. The Hebrew has no particular form for the *Vocative;* but it may easily be known by the general sense of the sentence:—

Compare הַיָּם רָאָה וַיָּנֹס Ps. civ. 3. with *v.* 5. of the same chapter, מַה לְּךָ הַיָּם כִּי תָנוּס.

NUMBER.

218. Generic terms of the singular number are often used to express the entire species; as:—

---

* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, כָּבוֹד חֲכָמִים יִנְחָלוּ (Prov. iii. 35), though both the objective and nominative *precede* the verb, yet it is evident that חֲכָמִים *wise* (*men*), which is in the plural, must be the nominative, because the verb יִנְחָלוּ *they inherit,* agrees with it; and כָּבוֹד must be the *objective;* for were it the nominative, the verb must have been in the singular, יִנְחָל. So likewise in the following verse, תְּמוֹתֵת רָשָׁע רָעָה (Psa. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רָעָה *evil, f.* must be the nominative, because the verb תְּמוֹתֵת *she slays,* which is likewise feminine, agress with it; whereas רָשָׁע being masculine, would require the verb יְמוֹתֵת.

מִהָעוֹף לְמִינֵהוּ (Gen. vi. 20) *of the fowl after his kind*, i. e. *of fowls after their kind; and I have* שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה *an ox, and an ass, and sheep, and a man servant, and a female servant* (Gen. xxxii. 5), i. e. *oxen, asses*, &c.

This is especially the case with patronymics; as, הָאֱמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, i. e. *the Amorites, the Canaanites;* וַיַּרְא יִשְׂרָאֵל *and Israel saw*, i. e. *and the Israelites saw.*

219. Nouns which occur only in the plural or dual form (Art. 47): as, פָּנִים, חַיִּים, מַיִם*, drop the מ in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, פָּנִים *the countenance, face*, or *faces*, *gen.* פְּנֵי הַכְּרוּבִים *the faces of the cherubim;* פְּנֵי הַכָּרוּב *the face of the cherub;* פָּנַי (not פָּנָיִי) *my face*, פָּנֶיךָ *thy face, &c.*, חַיִּים *life*, *g.* חַיֵּי *the life of*, חַיַּי (not חַיָּיִי) *my life*, חַיָּיו *his life, &c.* †

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

אָדוֹן, *p.* אֲדֹנִים ‡ *Lord*; אֲדֹן, *p.* אֲדֹנֵי *Lord-of*; אֲדֹנַי *my Lord* (to

---

* The genitive of מַיִם *water* or *waters*, is מֵי or מֵימֵי; but the second מ must be retained when the word is used with pronominal affixes: thus, מֵימָיו מֵימֶיךָ מֵימַי.

† Words of this description have their adjectives, pronouns, and verbs mostly in the plural: as, מַיִם קְדוֹשִׁים *holy water;* פָּנִים נְזָעֲמִים *an angry countenance;* הֵמָּה מֵי מְרִיבָה (Num. xx. 11); וַיֵּצְאוּ מַיִם רַבִּים (Num. xx. 13). The agreement in such instances is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c., in the singular number. (See Num. xix. 13; 1 Sam. iv. 16; Isa. xxx. 20).

‡ This is denominated *pluralis excellentiæ*, because it does not actually indicate plurality, but great dignity: so, likewise, בְּרֵאשִׁית

distinguish it from אֲדֹנָי LORD, applied only to the *Divine Being*); אֲדֹנַי *my Lords*. The rest of the plural affixes are used for the singular: as, אֲדֹנֶיךָ *thy Lord* (not אֲדֹנֵךְ); אֲדֹנָיו *his Lord* (not אֲדֹנוֹ), אֲדֹנֵינוּ, &c.; בַּעַל *a master, superior, possessor*, בְּעָלָיו *his master*; בְּעָלֶיהָ *her master**.

The word אֱלֹהִים, אֱלֹהַי, אֱלֹהֶיךָ, אֱלֹהֵינוּ, &c., though they have plural terminations, are often used with verbs, pronouns, &c., of the singular number, and must be rendered in the singular, when applied to the *Divine Being*: as, בָּרָא אֱלֹהִים *God created*, הוּא אֱלֹהֶיךָ *he is thy God*†. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, כְּמוֹשׁ אֱלֹהֶיךָ (Judg. xi. 24) *Chemosh thy God*; אֱלֹהֶיךָ (Gen. xxxi. 32) *thy Gods*. In the latter case, the adjectives, verbs, &c., are always expressed in the plural: as, אֱלֹהִים אֲחֵרִים *strange Gods*; אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל—אֱלֹהִים אֲשֶׁר יֵלְכוּ (Exod. xxxii. i. 4).

Repetition of Nouns.

221. The same noun is sometimes repeated:—

1*st*.—To indicate emphasis and effect: as, צֶדֶק צֶדֶק תִּרְדֹּף (Deut. xvi. 20) *justice, justice thou shalt follow*, i. e. *let it be thy*

---

thy Creator; עֹשֶׂיךָ *thy Maker*; these are, however, very seldom used in this form.

* But בַּעֲלִי *my husband master*; בַּעְלָהּ *her husband*, are used in the singular.

† There are indeed examples where אלהים occurs with plural verbs and plural adjectives, &c., but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7., the verbs נֵרְדָה נַעֲשֶׂה are *plural*, yet the verbs וַיֵּרֶד וַיֹּאמֶר are in the *singular*. In Josh. xxiv. 19. though the adjective קְדֹשִׁים is in the *plural*, the accompanying pronoun הוּא is in the *singular*.

constant aim; אַבְשָׁלוֹם בְּנִי בְּנִי (2 Sam. xviii. 33) *O Absalom my son, my son!*—אֶרֶץ אֶרֶץ אֶרֶץ (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

2*nd.*—To indicate multitude: וְעֵמֶק הַשִּׂדִּים בְּאֵרוֹת חֵמָר (Gen. xiv. 10). and the vale of Siddim (was) *pits, pits, slime,* i. e. *full of slime pits;* חֲמָרִים חֲמָרִים (Exod. viii. 10) *heaps, heaps,* i. e. *a great many heaps.*

3*rd.*—To denote distribution: as, בַּבֹּקֶר בַּבֹּקֶר (Exod. xxxii. 3) *in the morning, in the morning,* i. e. *every morning;* יוֹם יוֹם *day day,* i. e. *every day,* or *daily.*

4*th.*—To denote diversity; in which case, the second noun takes (ו); as (Deut. xxv. 13) *thou shalt not have in thy bag* אֶבֶן וְאֶבֶן *a stone and a stone,* i. e. *divers weights;* בְּלֵב וָלֵב יְדַבֵּרוּ (Isa. xii. 3) *with heart and heart they speak,* i. e. *they speak with duplicity.*

CHAPTER III.

ADJECTIVES.

222. Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

223. Adjectives are frequently used without their substantives: as, חָכָם *a wise,* (*man*) חֲכָמִים *wise* (*men*), חֲכָמוֹת *wise* (*women*), רַכָּה *a tender* (*woman*), &c.

224. In such cases, the adjective assumes the character of a *noun,* and is often susceptible of the same variations: חַכְמֵי הַגּוֹיִם

the wise-(men) of nations, חַכְמֵיו *his wise-(men),* חַכְמַיִךְ *the wise-(men),* גְּדֹלָיו *his great-(men),* גְּדֹלֶיהָ *her great (men).*

Degrees of Comparison.

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations:—

1*st.*—That reciprocal comparison is denoted be the repetition of the כ, before the compared words: thus הָעָם כַּכֹּהֵן, signifies *the people are like the priest;* but הָעָם כַּכֹּהֵן, signifies *the people are like the priest, and the priest is like the people.*

2*nd.*—That the superlative is often indicated—(A) by repeating the adjective: as עָמֹק עָמֹק *deep deep,* i. e. *very deep;* רַע רַע יֹאמַר הַקֹּנֶה (Prov. xx. 14) *bad, bad, says the buyer,* i. e. *the buyer says* (before the purchase is made) *it is very bad:*—(B) by adding the word מְאֹד *might, strength, very,* or מְאֹד מְאֹד *very, very,* i. e. *exceedingly good:*—(C) by adding one of the names of God—עִיר גְּדוֹלָה לֵאלֹהִים *a city great to God,* i. e. *a very great city;* הָרֵי אֵל *mountains of God*;* אַרְזֵי אֵל *cedars of God,* i. e. *the highest mountains, the loftiest cedars* †;—(D) by the repetition of the noun (See Art. 212)‡; מֶלֶךְ מְלָכִים *King of kings,* עֶבֶד עֲבָדִים *slave of slaves.*

NUMERALS.

226. אֶחָד and אַחַת are always placed after the

---

* Intensity is often denoted in the same manner: as, שַׁלְהֶבֶת־יָהּ *a flame of God,* i. e. *a vehement flame;* מַאֲפֵלָיָה *a darkness of God,* i. e. *very great darkness.*

† The positive, in a state of construction, or with the article, is sometimes used for the superlative: as, קְטֹן בָּנָיו *the least of his children,* וְדָוִד הוּא הַקָּטָן *and David was the smallest.*

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely: as, קֶרֶשׁ אֶחָד *one board*, הַקֶּרֶשׁ הָאֶחָד *the one board*; מַחֲנֶה אַחַת *one camp*, הַמַּחֲנֶה הָאַחַת *the one camp*.

227. The rest of the cardinal numbers mostly precede their nouns, and never take the definite ה, except as explained hereafter: thus שְׁנֵי אֲנָשִׁים or שְׁנַיִם אֲנָשִׁים *two men*, שְׁנֵי הָאֲנָשִׁים or שְׁנַיִם הָאֲנָשִׁים *the two men*; עֶשְׂרִים קְרָשִׁים *twenty boards*, עֶשְׂרִים הַקְּרָשִׁים *the twenty boards*. (See Exod. xl. 12, 11; xli. 4, 7, 20, 24, 26, 27.)

Obs. 1.—The numerals are placed generally after the nouns when several things are specified and enumerated: as, (Gen. xxxii. 13—15) *and he took of that which came to his hand* מִנְחָה *a present*, &c. (consisting of) עִזִּים מָאתַיִם *she-goats, two hundred*, וּתְיָשִׁים עֶשְׂרִים *and he-goats, twenty*; רְחֵלִים מָאתַיִם *ewes, two hundred*, וְאֵלִים עֶשְׂרִים *and rams, twenty*, &c. &c. (see likewise Num. vii. 13—88; xxvii. xxix. xxxi. 21—45)*: or when the numeral is the predicate: as, עַמּוּדֵיהֶם עֶשְׂרִים וְאַדְנֵיהֶם עֶשְׂרִים (Exod. xxxviii. 10) *their pillars (were) twenty, and their sockets (were) twenty.*

2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted:† as, הָאַרְבָּעִים *the forty*, הָעֶשְׂרִים, הָעֲשָׂרָה (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה (Gen. xiv 9), הָאֶחָד (Gen. xix. 9; xlii. 27).

* In such cases, the article is sometimes repeated before each of the numerals: as, הַשְּׁלֹשָׁה וְהַשִּׁבְעִים וְהַמָּאתַיִם (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun: thus, אֶל שְׁנֵים שְׁתֵּים עֶשְׂרֵה הָאֲבָנִים—הֶעָשֹׂר אִישׁ אֶת (Josh. iv. 4. 20).

Obs. 3.—The cardinal numbers from 2 to 10 require plural nouns with which the numerals must agree in gender: as, שְׁנֵי or שְׁנַיִם בָּנִים *two sons;* שְׁתֵּי or שְׁתַּיִם בָּנוֹת *two daughters;* שִׁבְעָה נְעָרִים *seven boys,* שֶׁבַע נְעָרוֹת *seven girls,* עֲשָׂרָה יָמִים *ten days,* עֶשֶׂר נָשִׁים *ten women**.

4.—Above ten the name of the thing numbered may be either in the singular or plural: as, אַחַד עָשָׂר יוֹם *eleven day,* i. e. *days* (Deut. i. 2); אַחַד עָשָׂר כּוֹכָבִים *eleven stars* (Gen. xxxvii. 8)†; אַחַת עֶשְׂרֵה עָרִים *thirteen cities,* אַחַת עֶשְׂרֵה שָׁנָה *eleven years;* שְׁלֹשׁ עֶשְׂרֵה עָרִים or שְׁלֹשׁ עֶשְׂרֵה עִיר *thirteen cities;* עֶשְׂרִים קְרָשִׁים or עֶשְׂרִים קֶרֶשׁ *twenty boards;* מֵאָה אַמָּה or מֵאָה אַמּוֹת *a hundred cubits;* אֶלֶף אִישׁ *a thousand men;* אֶלֶף פָּרָשִׁים *a thousand horsemen.*

5.—From eleven to twenty, the less number must precede the greater, without an intervening (וְ). (See Cardinal Numbers, p. 91). But from twenty and above, it is immaterial which comes first, but the וְ must be added: thus, אֶחָד וְעֶשְׂרִים or וְאֶחָד עֶשְׂרִים *one-and-twenty.*

6.—מֵאָה *a hundred* (cons. מְאַת, *p.* מְאוֹת, dual, מָאתַיִם *two hundred*), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (מְאוֹת), to be of the cons. fem.: thus, שְׁלֹשׁ מְאוֹת *three hundred* (not

---

* The agreement in gender takes place equally from ten to twenty: as, חֲמִשָּׁה עָשָׂר בָּנִים *fifteen sons;* חֲמֵשׁ עֶשְׂרֵה בָּנוֹת *fifteen daughters.* But the numerals from twenty and above are common to both genders; the units, however, which are joined to them follow the genders of the noun: thus אִישׁ וּשְׁנַיִם עֶשְׂרִים, אַרְבָּעִים וּשְׁתַּיִם עִיר.

† In this respect we must be guided by scriptural usage: for though we find אֶלֶף אִישׁ, אַחַד עָשָׂר יוֹם, yet it would not be correct to say אֶלֶף בֵּן, אַחַד עָשָׂר כּוֹכָב.

שָׁלֹשׁ nor שְׁלֹשֶׁה nor שְׁלֹשֶׁת מֵאוֹת); שֵׁשׁ מֵאוֹת *אֶלֶף *six hundred thousand* (not שִׁשָּׁה).

Obs. 7.—אֶלֶף *a thousand* (plural, אֲלָפִים *thousands*); dual, אַלְפַּיִם *two thousand* (cons. אַלְפֵי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination ־ִים, and the cons. *m*, units, from 3000 to 10,000 both inclusive: as, שְׁלֹשֶׁת אֲלָפִים *three thousands*†; עֲשֶׂרֶת אַלְפִים *ten thousands*; but above that number, אֶלֶף is used instead of אֲלָפִים: thus, שְׁנֵי עָשָׂר אֶלֶף or שְׁנֵים־עָשָׂר אֶלֶף *twelve thousand*; שִׁשָּׁה עָשָׂר אֶלֶף *sixteen thousand*; שְׁנַיִם וְעֶשְׂרִים אֶלֶף or עֶשְׂרִים וּשְׁנַיִם אֶלֶף *twenty-two thousand.*

8.—The word אֶלֶף is sometimes repeated: as, שֵׁשׁ מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף וַחֲמֵשֶׁת אֲלָפִים *six hundred and seventy-five thousand.* This is likewise the case with the word שָׁנָה: as, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years.*

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּן שְׁנֵינוּ (Gen. xxxi. 37) *betwixt us two* (both); וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים (Gen. ii. 25) *and they were both naked*; שְׁלָשְׁתְּכֶם (Num. xii. 4) *ye three*; הִכָּה שָׁאוּל בַּאֲלָפָיו וְדָוִד בְּרִבְבוֹתָיו (1 Sam. xviii. 3) *Saul hath slain his thousands, and David his ten thousands.*

---

* Particular attention must be paid to the insertion or the omission of ו: thus, for instance, in the above number, if a ו were added to אֶלֶף, thus שֵׁשׁ מֵאוֹת וְאֶלֶף the number would stand for 600 + 1000=1600. It would amount to the same were we to reverse the order and insert ו, thus אֶלֶף וְשֵׁשׁ מֵאוֹת; but, שֵׁשׁ מֵאוֹת אֶלֶף without ו, stands for 600 × 1000=600,000. Thus likewise כְּמֵאתַיִם אֶלֶף is *two hundred thousand;* but מָאתַיִם וְאֶלֶף or וּמָאתַיִם אֶלֶף is *one thousand two hundred.*

† There are a few exceptions to these rules, especially in the later Hebrew.

Obs. 10.—Several of the numerals (besides שְׁנַיִם and שְׁתַּיִם) have a dual form, to express the addition of the same quantity; as, אַרְבָּעָתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive וְ; as, שְׁנַיִם שְׁנַיִם *two two* i. e. *two and two*, or *by twos*; שִׁבְעָה שִׁבְעָה *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs פַּעַם *once*, פְּעָמַיִם *twice*, &c.; as, לֹא אַחַת וְלֹא שְׁתַּיִם (2 Kings vi. 10) *not once, nor twice*;* שִׁבְעִים וְשִׁבְעָה (Gen. iv. 24) *seven and seventy fold, or times.*

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91, p. 93.)

229. Like other adjectives, they follow their nouns with which they *agree* in gender†, and they take the definite הַ when the noun is used definitely; thus, בֵּן שֵׁנִי *a second son*, הַחֹדֶשׁ הַשֵּׁנִי *the second month*;

---

* These adverbs are, however, more generally expressed by the word פַּעַם *once*, פְּעָמַיִם *twice*, שָׁלֹשׁ פְּעָמִים or שָׁלֹשׁ רְגָלִים *three times*, אֶלֶף פְּעָמִים *a thousand times*, שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים *seven years seven times*, i. e. *forty-nine years*; or by מִנִים (from מָנָה *to number*) עֲשֶׂרֶת מִנִים *ten times*.

† The ordinals רִאשׁוֹן, רִאשֹׁנָה, agree likewise in number; as, הַיָּמִים הָרִאשֹׁנִים *the first days*, הַצָּרוֹת הָרִאשֹׁנוֹת *the first (former) troubles*; אֵת שֶׁבַע הַפָּרוֹת הָרִאשֹׁנוֹת הַבְּרִיאוֹת *the first seven fat kine*.

בַּשָּׁנָה הַשְּׁלִישִׁית *in the third month;** בַּחֹדֶשׁ הַשְּׁלִישִׁי *in the third year.*†

230. The cardinals אֶחָת, אֶחָד are frequently used for the ordinals רִאשׁוֹן, רִאשֹׁנָה, and the noun is sometimes omitted: as, בְּאֶחָד לַחֹדֶשׁ (Gen. viii. 5) *on the first (day) of the month,* lit. *in one (day) to the month;* וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month:* so likewise בָּעֲשִׂירִי (ibid. *v.* 5) *in the tenth (month).*

CHAPTER IV.

Pronouns.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הִנֵּה יָלְדָה מִלְכָּה גַּם הִיא בָנִים (Gen. xxii. 20) *behold Milcha, she has also born children;* וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it;* יְבִיאָהּ אֶת תְּרוּמַת יְהוָה (Exod. xxxv. 5) lit. *he shall bring her (it) the offering*

---

* שְׁלִישִׁית הַשָּׁנָה, signifies *the third part of a year* (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנִים (for שְׁנִיִּים *second (stories);* שְׁלִישִׁים (for שְׁלִישִׁיִּים) *third (stories).* (See Gen. vi. 15.)

of the Lord, i. e. *he shall bring it*, namely, *the offering of the Lord.*

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced, together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said* אָנֹכִי אִשָּׁבֵעַ *I-will-swear*, lit. *I, I-will-swear*; אַתָּה תִּבְחַר וְלֹא אָנִי (Job xxxiv. 33), lit. *thou, thou-shalt choose but not I*; הֵמָּה יֹאבֵדוּ וְאַתָּה תַּעֲמֹד (Ps. cii. 27), lit. *they, they-shall-perish, but thou, thou shalt endure.*

Obs.—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, וּלְשֵׁת גַּם הוּא יֻלַּד־בֵּן (Gen. iv. 26) *and to Seth, to him also* (Heb. *he—not* לוֹ) *there was born a son*; בָּרְכֵנִי גַם אָנִי אָבִי (Gen. xxvii. 38) *bless me, even me* (Heb. *even I*, not אֹתִי) *O my father!*—יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ (Gen. xlix. 8) lit. *Judah, thou, they-shall praise thee, thy brethren*, i. e. *but thou, O Judah! thy brethren shall praise thee*, this being the antithesis of *Cursed be their anger*, in the preceding verse.

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the *copula*: as, אֲנִי יְהוָה *I* (*am*) *the Lord*; עֵירֹם אַתָּה *thou art naked.* (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, הוּא חֹפֵבֵב (Gen. ii. 13) *the same that compasseth*; הִיא הָאִשָּׁה (Gen. xxiv. 44) *the same is the woman*; הֵמָּה הַגִּבֹּרִים (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs ; nevertheless we find some instances in which they are found with intransitive verbs: as, לֹא יְגָרְךָ רָע *evil cannot dwell* (*with*) *thee* (Ps. v. 4) ; וַיִּזְעֲקוּ֙ *and they cried* (*to*) *thee* (Neh. ix. 28) ; נָתַתָּ֣נִי *thou hast given* (*to*) *me* Josh. xv. 19) ; יָצְאוּנִי *they are gone* (*from*) *me* (Jer. x. 20).

236. The relative pronoun אֲשֶׁר is not susceptible of any variation (Art. 99). It admits, however, of the prefixes מִ, לְ, כְּ, בְּ, namely, when the antecedent is omitted ; as in the following examples :—

כִּי שָׁמַע אֱלֹהִים אֶת קוֹל הַנַּעַר בַּאֲשֶׁר הוּא שָׁם (Gen. xxi. 17.)

For God has heard the voice of the lad in which *he is there*, i. e. *in the* place *in which*, &c.

עֲשֵׂה לִי מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי (Gen. xxvii. 4.)

Make unto me savoury meat as which *I love*, i. e. *such* (*savoury meat*) *as that*, &c.

וַיֹּאמֶר לַאֲשֶׁר עַל בֵּיתוֹ (Gen. xliii. 16.)

And he said to-who was (*appointed*) *over his house*, i. e. *to the* man *who was appointed, or the ruler who*, &c.

וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים (Ruth ii. 9.)

And thou shalt drink from which, i. e. *from* (*the water which*) *the young men will draw.*

237. The relative is sometimes omitted : as, בְּאֶרֶץ לֹא לָהֶם (Gen. xv. 13) *in a land* which (*belongs*) *not to them.* (See Art. 193.)

238. The adjective pronouns, *each*, *every*, *either*, *any*, *one*, *none*, *one another*, *whoever*, *&c. &c.*, for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words אִישׁ *man*, כֹּל *all*, דָּבָר *a thing*, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) וַיִּתֵּן אִישׁ בִּתְרוֹ לִקְרַאת רֵעֵהוּ
And he placed each *piece* one against* another †.

(Gen. xxxiv. 25.) וַיִּקְחוּ—אִישׁ חַרְבּוֹ
And they took each *his sword.*

(Exod. xvi. 29.) שְׁבוּ אִישׁ תַּחְתָּיו אַל יֵצֵא אִישׁ מִמְּקֹמוֹ
Abide ye every man *in his place, let* no man ‡ *go out of his place.*

(Exod. xxxiv. 3.) וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אַל יֵרָא
And no man *shall come up with thee, neither let* any man *be seen.*

(Gen. xlv. 1.) הוֹצִיאוּ כָל־אִישׁ מֵעָלָי
Cause every one *to go out from me.*

(Gen. xxiii. 6.) אִישׁ מִמְּנּוּ—לֹא יִכְלֶה
None *of us shall withhold* §.

(Exod. xxx. 33.) אִישׁ אֲשֶׁר יִרְקַח כָּמֹהוּ
Whosoever ‖ *compoundeth* any *like it.*

(Exod. x. 24.) לֹא רָאוּ אִישׁ אֶת־אָחִיו וְלֹא קָמוּ אִישׁ מִתַּחְתָּיו
They saw not one *another* ¶, neither *rose* any one *from his place.*

---

* lit. His piece. † lit. His neighbour. ‡ lit. Let not any man go out. § lit. A man of us shall not. ‖ lit. Any man who shall, &c.
¶ lit. They saw not a man his brother. Feminine אִשָּׁה אֶל אֲחוֹתָהּ (Gen. xxvi. 3).

כָּל־הֹרֵג קָיִן (Gen. iv. 15.)
Whosoever *slays Cain.*

לֹא תַעֲשֶׂה כָּל *מְלָאכָה (Exod. xx. 10.)
Thou shalt not do any *work.*

כָּל דָּבָר *every thing*; לֹא דָבָר *nothing*; אֵין כֹּל *nothing whatever.*

239. .The reflex pronouns, *myself, thyself, &c.*, are mostly expressed by the form *Hithpael.* Sometimes however, they are indicated by the word נֶפֶשׁ *soul*, עֶצֶם *bone, substance*, or by some other word indicative of a part of the human body: as, אֹהֵב נַפְשׁוֹ *he that loves himself*; קִיְּמוּ עַל נַפְשָׁם *they had decreed for themselves*; בְּעֶצֶם הַיּוֹם הַזֶּה *in the selfsame day*; וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ *and Sarah laughed within herself.*

Obs.—In a few instances we find the *objective* pronouns used instead of the reflex: thus, וַיִּרְעוּ הָרֹעִים אוֹתָם *and the shepherds fed themselves* (Ezek. xxxiv. 5); וַיִּרְאוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל אֹתָם בְּרָע (Exod. v. 19).

CHAPTER V.

VERBS.

The verb הָיָה is used:—

1*st.*—To express absolute existence: as, יְהוָה הָיָה הוֶה וְיִהְיֶה *the Lord was, is, and shall be.*

---

* But לֹא תַעֲשֶׂה כָּל־הַמְּלָאכָה would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

2*nd.*—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

3*rd.*—To denote past or future* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative לְ, and is then equivalent to the English verb *to have:* as, בָּנִים רַבִּים הָיוּ לוֹ *many sons were to him*, i. e. *he had many children;* זֵתִים יִהְיוּ לָךְ *olive trees shall be to thee*, i. e. *thou shalt* or *wilt have;* כֶּרֶם הָיָה לִשְׁלֹמֹה *Solomon had a vineyard*†.

4*th*—To mark transition from one state or condition into another: as, יִהְיוּ לְתַנִּין *it shall become a serpent;* וַיְהִי לְתַנִּין *and it became a serpent* (Exod. vii. 9, 10); הָיְתָה לָמַס *she has become tributary*‡ (Lam. i. 1); אֵיכָה הָיְתָה לְזוֹנָה קִרְיָה נֶאֱמָנָה כַּסְפֵּךְ הָיָה לְסִגִים : (Isa. i).

240. *Obs.* 1.—With participles, it is mostly used to indicate past or future continued action: as, יוֹסֵף הָיָה רֹעֶה (Gen. xxxvii. 2)

---

* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, הִנֵּה־נָא לִי שְׁתֵּי בָּנוֹת *behold now, I have two daughters;* כֹּל אֲשֶׁר לְךָ *whatsoever thou hast* (Gen. xix. 8, 12): or by יֶשׁ־, יֵשׁ *there is;* as, יֶשׁ־לִי רָב (Gen. xxxiii.) *I have enough;* הֲיֵשׁ לָכֶם אָב אוֹ אָח : יֶשׁ־לָנוּ אָב זָקֵן (Gen. xliv). See the various examples in Part I. p. 94.

† Sometimes, however, the verb is omitted: as, וְלָהּ שִׁפְחָה מִצְרִית *and she had an Egyptian handmaid* (Gen. xvi. 1).

‡ The לְ is omitted when the noun has the prefix כְּ: as, הָיְתָה כְּאַלְמָנָה (Lam. i. 1) *she is become as a widow;* הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ (Gen. iii. 22).

Joseph was feeding the flock, &c.; וְיוֹסֵף הָיָה רֹעֶה אֶת־הַצֹּאן (Num. xiv. 22) *and your children shall be feeding (wandering) in the wilderness forty years;* וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה (Job i. 14) *the oxen were ploughing*:* הַבָּקָר הָיוּ חֹרְשׁוֹת (Exod. iii. 1): וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ (1 Sam. xviii. 29): וַיְהִי שָׁאוּל אֹיֵב אֶת־דָּוִד כָּל־הַיָּמִים

241. *Obs.* 2.—Before infinitives having the prefix ל, it has the same force as the adverb *about*, indicating any approaching event: as, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא (Gen. xv. 12) *and the sun was about to go down*, i. e. *and it was about the time when the sun was going down;* וַיְהִי הַשַּׁעַר לִסְגֹּר (Josh. ii. 5) *and it was about the shutting of the gate*, or *when the gate was to be shut*†.

242. *Obs.* 3.—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse; and must then be rendered by *it happened, it shall happen, it came to pass, &c.:* as, וַיְהִי מִקֵּץ יָמִים (Gen. iv. 3) *and it came to pass after some days that, &c.:* וְהָיָה כִּי יִרְאוּ אֹתָךְ הַמִּצְרִים (Gen. xii. 12) *and it shall come to pass, when the Egyptians shall see thee, that, &c.:* וְהָיָה הַנַּעֲרָה אֲשֶׁר אֹמַר אֵלֶיהָ Gen. v. 14): וַיְהִי בְּבֹא אַבְרָם (Gen. xxiv. 14).

---

* The verb הָיָה is, however, frequently omitted: as, וְרוּחַ אֱלֹהִים מְרַחֶפֶת (Gen. i. 1) *and the spirit of God* הָיְתָה *was moving (brooding):* וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל (Gen. xviii. 1) for וְהוּא הָיָה יֹשֵׁב: וְרִבְקָה אֹהֶבֶת אֶת־יַעֲקֹב ; וְשָׂרָה הָיְתָה שֹׁמַעַת (Ibid. 10) for וְשָׂרָה שֹׁמַעַת (Gen. xxv. 28).

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive: as, (Deut. xxxi. 7) *and I will hide my face from them* וְהָיָה לֶאֱכֹל *and they shall be devoured*, lit. *and he shall be to eat*, i. e. *he shall be an object of prey to any one.*

TENSES.

Present Tense.

243. Hebrew verbs have no form whereby *present time* can be indicated. The progress of an action at the time of speaking can, therefore, only be inferred from the juxtaposition of the participles (verbal nouns* or names of the *agents* and *patients*), with their respective *subjects*, in the same manner as is done in *nominal propositions* (Art. 169) relating to present time: thus, אֲנִי אֹהֵב I (*am*) *loving*, or *I love* אַתָּה אָהוּב *thou* (*art*) *loved*; אַבְרָהָם הוֹלֵךְ *Abraham* (*is*) *walking*. (See Art. 124. Obs. 4).

244. *Obs.*—In the same manner as nominal propositions may be expressed in the *past* and in the *future* by the aid of the verb הָיָה *to be* (Art. 162); so likewise may *verbal* propositions: as, יוֹסֵף הָיָה רֹעֶה (Gen. xxvii. 2) *Joseph* WAS FEEDING; אִישׁ הָיָה עֹמֵד יְהוָה יִהְיֶה שֹׁמֵעַ (Eze. xliii. 6) *a man* WAS STANDING *near me*; (Jud. xi. 14) *the Lord* SHALL BE HEARING (See Art. 240).

---

* Hence it is that these words are varied by gender, even when they are used to express the first person of the present tense: as, אֲנִי אֹהֵב *m.*, אֲנִי אֹהֶבֶת *f. I love:* whereas no such distinction is made in the *past* and *future* tenses, פָּקַדְתִּי, אֶפְקֹד, אָהַבְתִּי, אֶאֱהַב, being common to both *genders*. Hence, likewise, the reason why, in the present tense, the *subject* and *predicate* must be expressed in separate words; whereas in the *past* and *future* tenses, they are expressed in one word, when the subject happens to be a *pronoun*.

245. But the verb *to be* is often omitted*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth* הָיְתָה *was without form and void; and darkness (was) upon the face of the deep; and the spirit of God* מְרַחֶפֶת *(was) brooding upon*, &c.; וְהוּא יוֹשֵׁב (Gen. xviii. 1) *and he (was) sitting*; וְהוּא עֹמֵד (Ibid.) *and he (was) standing;* מָחָר אָנֹכִי נִצָּב (Exod. xvii. 9) *to-morrow I shall be standing;* הִנְנִי מֵבִיא מָחָר אַרְבֶּה (Exod. x. 5).

Past and future Tenses.

246. The *past* and *future* tenses are indicated by the form of the verb. The past by the *affixes*, the future by *prefixes* (Art. 116—117): as, לָמַדְתִּי, אֶלְמֹד.

But either of these tenses having the prefix וְ *and*, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be: thus, אָמַר *he said*, קָרָא וַיֹּאמֶר *he called and said;* but, preceded by a *future*, it must be rendered in the future; as in Gen. xlvi. 33, *and it shall come to pass* כִּי יִקְרָא אֲלֵיכֶם פַּרְעֹה וְאָמַר *when Pharaoh* SHALL CALL *you and* SHALL SAY†; thus

---

* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—*that the conjunction* וְ *joins the same moods and tenses;* nor will this appear so strange when it is

likewise, אָמַרְתָּ *thou didst say;* דִּבַּרְתָּ וְאָמַרְתָּ *thou hast spoken and said;* but דַּבֵּר ׀ וְאָמַרְתָּ* *speak, and say;* תְּדַבֵּר וְאָמַרְתָּ *thou shalt speak, and shalt say.*

247. *Obs.* 1.—The ו receives in both cases (:), (.), or *shurek* for its vowel-point†. It is the same with the *future tense:* thus, יֹאמְרוּ signifies *they shall* or *will say;* וַיֹּאמְרוּ (Deut. xxxii. 7) *ask* ..and they *will say,* but וַיֹּאמְרוּ...בָּאוּ (Exod. v. 1) signifies, *they came and* SAID; וְאָמַר (Ezek. iii. 15) *and I shall say,* but פָּקַדְתִּי וְאָמַר (Exod. iii. 16, 17) signifies, *I have visited and I* HAVE SAID; יֹאמַר *he shall say,* וַיֹּאמַר *and he* SAID‡. (See Art 119.)

248. *Obs.* 2.—When a future is thus used to express past time, the prefix ו has always the vowel point (-) with dagesh in the following letter, or (ֽ) when the following letter does not admit dagesh

---

considered that the ו often supplies the place of *subjects, predicates,* and even *negative particles,* when either of them have been mentioned in a preceding member of a sentence.

* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדִבַּרְתִּי—דִּבַּרְתִּי; except verbs whose third radical is a quiescent letter: as, וּמָצָאתָ, וְרָאִיתִי.

† Except when the accent happens to come immediately after ו; וָחַי which may be rendered, *and he shall live,* or *he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate,* provided neither *dagesh kazak,* nor *sh'va* final succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וַיֹּאמֶר, וַיִּגַּשׁ, וַיִּשְׁמֹר. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus יָקוּם, יָסוֹב—וַיָּקָם, וַיָּסָב, וַיִּשֵּׁב, וַיִּשָּׁב: and for the same reason the radical ה of verbs of the Sixth Conjugation is dropped: thus, יִבְנֶה—וַיִּבֶן: יִרְאֶה וַיַּרְא.

(see the preceding examples); whereas the conjunctive ו has always (:), (.), or *shurek* for its vowel point (see note, p. 38).

249. *Obs.* 3.—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ו fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs.* 4.—These converted tenses are never used unless preceded by the prefix ו; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs.* 5.—Hence it is that in the converted tenses the verbs must precede their subjects: as, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3) *and he said God*, i.e. *and God said;* וְאָמַר פַּרְעֹה (Exod. xiv. 3) *and he shall say, Pharaoh*, i.e. *and Pharaoh shall say;* וְאָמַר הַכֹּהֵן; וְאָמְרָה הָאִשָּׁה (Num. v.): but the simple tenses may have their subjects *bofore* or *after* them: thus, בָּרָא אֱלֹהִים (Gen. i. 1) *he created* namely, *God*, i.e. *God created;* וְהָאָרֶץ הָיְתָה (Ibid. 2) *and the earth was;* יֵלֵךְ מַלְאָכִי לְפָנֶיךָ (Exod. xxxiii. 23) or מַלְאָכִי יֵלֵךְ לְפָנֶיךָ (Exod. xxxii. 34) *mine angel shall go before thee.*

252. *Obs.* 6.—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect*, *Perfect*, and *Pluperfect*. אָמַר may, therefore, be rendered—*he said, he* HAS *said, he* HAD *said:* so likewise וַיֹּאמֶר* may be rendered—*and he* SAID,

---

* The predominant sense of this converted tense is that of the *Imperfect*. It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense*.

and he HAS *said and he* HAD *said.* The context alone can determine in which of these three senses either of the verbs are used. It is the same with the future tenses: as, יֹאמַר *he shall say*, וְאָמַר *and he shall say*; יִהְיוּ *they shall be*, וְהָיוּ *and they shall be.* (See Art. 255.)

253. *Obs.* 7.—When the same verb occurs twice in the same sentence*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה (Gen. i. 5, 8, 10); וַיְהִי הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה (Gen. iv. 2); see *v.* 3—4 4—5, of the same chapter, and xi. 3, xxxv. 19, &c. FUTURE, וְאֹכְלֹתֶם בְּשַׂר בְּנֵיכֶם וּבְשַׂר בְּנוֹתֵיכֶם תֹּאכֵלוּ (Lev. xxvi. 29); וְהָיְתָה אַרְצְכֶם שְׁמָמָה וְעָרֵיכֶם יִהְיוּ חָרְבָּה (Ibid. 33—See likewise *v.* 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix ו retaining their past signification, in consequence of their being preceded by a simple past tense.

past. *past.*
אִישׁ הָיָה בְּאֶרֶץ עוּץ וְהָיָה
(Job i. 1.)

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

fut.
וְלֹא יִקָּרֵא עוֹד

c. fut.
אֶת־שִׁמְךָ אַבְרָם וְהָיָה שְׁמֶךָ
(Gen. xvii. 5.)

c. fut. *imp.*
וְהָיָה ..... קַח לְךָ
(Gen. vi. 21.)

* Or even in two consecutive verses, as in Gen. iv. 4, 5.

c. fut. fut.
יִשָּׂא פַרְעֹה..וְתָלָה וְאָכַל הָעוֹף
(Gen. xl. 19.)

subjunc. subjunc.
פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל
(Gen. iii. 22.)

past. past.
נָשָׂא אֱוִיל מְרֹדַךְ..וְאָכַל לֶחֶם
(2 Kings xxv. 27, 29.)

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

c. past. c. past. past.
אִישׁ רִיב הָיִתִי וָאֶוַּעק וָאֶרְאֶה
(Judg. xii. 2—4.)

c. past. c. past. past.
יָשַׁבְתִּי וָאֶבְכֶּה וָאֶתְאַבְּלָה
וָאֶהִי צָם * וּמִתְפַּלֵּל †
(Neh. i. 4—5.)

c. past. c. past. c. past. c. past. past.
נָשָׂא..וַיַּעַל וַיָּנַח..וַיָּכַס..וַתֶּחְשַׁךְ
וַיֹּאכַל
(Exod. x. 14, 15.)

fut. fut.
וְאִשָּׁה כִּי תִדֹּר וְשָׁמַע וְהֶחֱרִישׁ
(Num. xxx. 5. 4.

past. past.
וַיַּעֲקֹב שָׁמַע.....וְהֶחֱרִישׁ
(Gen. xxxiv. 5.)

Examples of verbs in the future having the prefix ו, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

fut. fut.
אֵרְדָה־נָּא וְאֶרְאֶה
(Gen. xviii. 21.)

fut. fut. imp.
הַרְפֶּה מִמֶּנִּי וְאֵלְכָה וְאֶבְכֶּה
Judg. xi. 37.)

fut. fut. imp.
נְטֵה יָדְךָ...וְיַעַל...וְיֹאכַל...
(Exod. x. 12.)

Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew as in other languages, viz. —

---

* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For וְאֶהִי מִתְפַּלֵּל, as nothing is more common in Hebrew than the ellipsis of the verb הָיָה.

The PRESENT indicates the conjoined existence of the *subject* and *predicate* at the time of speaking, and, of course, that the action is in a progressive state*: as, מָה הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מַדּוּעַ אַתָּה יֹשֵׁב לְבַדֶּךָ (Exod. xviii. 14) *What* (*is*) *this thing that thou* doest (*art doing*) *to the people? Why* sittest *thou* (*art thou sitting*) *alone?*—אֲדֹנִי יוֹדֵעַ כִּי הַיְלָדִים רַכִּים (Gen. xxiii. 13) *My lord* knoweth *that the children* are *tender* (*young*);—תֶּבֶן אֵין נִתָּן לַעֲבָדֶיךָ וּלְבֵנִים אֹמְרִים לָנוּ עֲשׂוּ וְהִנֵּה עֲבָדֶיךָ מֻכִּים (Exod. v. 16).

The PAST Tenses are used to represent the conjoint existence of the *subject* and *predicate* at a time prior to that of speaking, without expressing whether the time is completely passed, and the action is completely finished or not, nor whether it has any reference to another point of time specified in the sentence; these must be inferred from the context†: as, וַיהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֵּר (Gen. xxi. 1) *And the Lord* visited *Sarah as he* had said, *and the Lord* did *unto Sarah as he* had spoken;

---

* This appears to be the characteristic of the active participles, and therefore all the tenses which are compounded of them, whether the verb *to be* is *expressed* or *understood*, indicate the action in a state of progress.

† The want of distinct forms for the *subdivisions* of the *past*, occasions no difficulty whatever; for the same circumstances which, in other languages, induce a writer or speaker to make use of either of the subdivisions, easily show in what sense the Hebrew *past* is to be understood.

פָּקַד יְהוָה צְבָאוֹת אֶת־עֶדְרוֹ (Zech. x. 3) *The Lord of hosts* hath visited *his flock;* כִּי שָׁמְעָה בַשָּׂדֶה מוֹאָב כִּי פָקַד יְהוָה אֶת־עַמּוֹ (Ruth i. 6) *For she* had heard *in the field (country) of Moab, that the Lord* had visited *his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate* in a time subsequent to that of speaking*: as, גֵּר יִהְיֶה זַרְעֲךָ (Gen. xv. 13) *thy seed* will be *a stranger;* וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקָּבֵר בְּשֵׂיבָה טוֹבָה (Gen. xv. 15) *and thou* shalt come *to thy fathers in peace, thou* shalt be buried *in a good old age;* וְהָיָה מִקֵּץ שִׁבְעִים שָׁנָה יִפְקֹד יְהוָה אֶת־צֹר (Isa. xxiii. 17) *and it* shall come *to pass after the end of seventy years, that the Lord* will visit *Tyre;* אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי *the enemy said, I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them†; I will draw my sword, my hand shall destroy them‡* (Exod. xv. 9).

---

* Some grammarians consider this tense as an *aorist*, others as a *present tense;* but though this form of the verb is used in some instances to express *present* time, yet there can be no doubt that its *predominant* use is to express future time. It has, therefore, very justly been considered by the ancient grammarians, as well as by *Gesenius*, as a future tense.

† Literally, *my soul shall be full of them;* i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton.* The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect:

1*st.*—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word וְהִנֵּה *and behold*, being an invitation to the hearer to place himself in the same situation: as, וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ (Gen. xxviii. 12) lit. *And he dreamed, and behold, a ladder* placed *upon the earth, and its top* reaching *towards heaven; and behold, angels of God* ascending *and* descending *upon it.* (See also Gen. xl. xli.)

וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי יְהוָה: לֹא בָרוּחַ יְהוָה וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ יְהוָה: וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה: וַיְהִי כְּשָׁמְעַ אֵלִיָּהוּ וַיָּלֶט פָּנָיו בְּאַדַּרְתּוֹ: (1 Kings xix. 11—13.)

lit. *And behold, the Lord* passing *by, and a great and strong wind* disjoining *mountains, and* shivering *rocks before the Lord; not in the wind* (is) *the Lord; and after the wind an earthquake; not in the earthquake* (is) *the Lord: and after the earthquake a fire; not in the fire* (is) *the Lord; and after the fire a still soft voice*. And when Elijah heard it, he wrapped his face in his mantle,* &c.

ו before each verb, marks not only the vehemence of the passion with which the Egyptians where animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Cæsar's *veni, vidi, vici.*) Nor is the next passage less beautiful: נְשַׁפְתָּ בְרוּחֲךָ כִּסָּמוֹ יָם *a breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.*

* It was the voice of Mercy,—the gentle voice of Truth which is never heard amidst destroying elements. Well might the holy

257. *2nd.*—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb: as, (Gen. iii. 7) וַיֵּדְעוּ *and they knew* (not כִּי עֲרוּמִים הָיוּ *that they were naked*) but כִּי עֲרוּמִים הֵם *that they are naked**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; וַתֵּרֶא כִּי מִתְאַמֶּצֶת הִיא לָלֶכֶת (Ruth i. 18) lit. *And she saw that she is persisting to go;* וַיַּרְא יַעֲקֹב כִּי יֶשׁ‡ שֶׁבֶר בְּמִצְרָיִם (Gen. xlii. 1) lit. *and Jacob saw that there is corn*, &c. So likewise, וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו (Gen. xviii. 1) *And he saw, and behold, three men are standing by him* (not *stood*), because the two circumstances happened at the same time.

258. The *Present* Tense is used in Hebrew, in some cases where we use in English the future: viz.

---

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, "*hide his face in a mantle.*" The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used: as, וַיֵּדַע נֹחַ כִּי קַלּוּ הַמַּיִם (Gen. viii. 11); וַיֵּדַע אֹנָן כִּי לֹא וַיֵּדַע אֶת אֲשֶׁר עָשָׂה לוֹ בְּנוֹ הַקָּטָן לוֹ יִהְיֶה (Gen. xxxviii. 9). (Gen. ix. 24);

‡ The word יֶשׁ is never employed in the past, yet, for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was*. In the next verse, however, שָׁמַעְתִּי כִּי יֶשׁ שֶׁבֶר בְּמִצְרָיִם which they justly considered as a quotation, they have preserved its original meaning: thus, *I have heard that there is*, &c.

when the future event is fast approaching, and is certain to occur; or where the future time is marked by some other word or phrase: thus, כִּי מַשְׁחִיתִים אֲנַחְנוּ (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying—are about to destroy;* כִּי לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מַמְטִיר (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by כִּי לְיָמִים עוֹד שִׁבְעָה.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say *I love my country, he loves his children*, &c. In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future* or *present:* thus, (Exod. xxi. 5) *Should the servant say, I love my master*, &c. Heb. אָהַבְתִּי *I have loved;* (Gen. xxxi. 6) *and ye know that with all my power*, &c. Heb. יְדַעְתֶּם *ye have known;* (Gen. xxvii. 2) *behold now, I am old, I know not*, &c. Heb. לֹא יָדַעְתִּי—זָקַנְתִּי; (1 Kings iii. 7) *I know not how to go out, or to come in*, Heb. לֹא אֵדַע fut.

260. Events that occur *frequently*, and *habitual* actions, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past: thus, (Gen. ii. 6) *But a mist went up*, Heb. וְאֵד יַעֲלֶה *and a mist shall go up* i. e. *a mist continued to ascend repeatedly, often;* (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. כֵּן יִהְיֶה *so it used to be*, הֶעָנָן יְכַסֶּנּוּ *the cloud used to cover it.* In the same sense ought all the verbs that occur in Num. ix. 16—23 (such as יַחֲנוּ, יִסָּעוּ &c.) to be

understood. So likewise (Job i. 5) *thus did Job*, Heb. יַעֲשֶׂה *he continued to do, did so repeatedly.*

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words אָז *then*, טֶרֶם *not yet*: as, אָז יָשִׁיר (Exod. xv.) *then sang Moses, &c.*; טֶרֶם אֶבְלֶה (Gen. xxiv.) *before I had finished;* טֶרֶם תִּירְאוּן (Exod. ix. 33) *ye do not fear**.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory;* and therefore whatever *form* the verbs contained in such sentences may happen to have, they must, when translated into English, be expressed in the *present* tense: thus, דּוֹר הֹלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת (Ecc. i. 4) *A generation* passeth *away, and a generation* cometh; *but the earth* abideth *for ever.*

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the present tense. But the predicates of the two following propositions, וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ (*v.* 5) though the verbs are in the *past*, must nevertheless be rendered in the *present;* viz. *the sun* riseth, *and the sun* setteth—because the propositions express a natural phenomenon which occurs repeatedly

ח

* Sometimes after מַה *what*, מֵאַיִן *whence*: as, מַה תְּבַקֵּשׁ *What seekest thou?* מֵאַיִן תָּבוֹא *Whence comest thou?*

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs תִּמָּלֵא, תִּשָּׂבַע, יוּכַל are future forms: thus, כָּל־הַדְּבָרִים יְגֵעִים לֹא־יוּכַל אִישׁ לְדַבֵּר לֹא־תִשְׂבַּע עַיִן לִרְאוֹת וְלֹא־תִמָּלֵא אֹזֶן מִשְּׁמֹעַ *All things are labouring*, man cannot utter it;† the eye is never satisfied‡ with seeing, nor the ear filled§ with hearing.*

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, הָיָה, עָמַד, יָשַׁב, הָלַךְ; eight in the *future*, תֹּאבֵד, יָקוּמוּ, יֵעָשֶׂה, יְצַלַּח, יִתֵּן, יִבּוֹל, יֶהְגֶּה, יִהְיֶה; one *active* and one *passive* participle, שֹׁתוּל, יוֹדֵעַ, all which must, for the reasons before stated, be rendered in the present.

Moods.

Infinitive Mood.

263. Infinitives considered as nouns (Art. 113.) may be used:—

1st. As the subjects of a proposition (Art. 163.)

Thus, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ (Gen. ii. 18) lit. *the being of the man alone (is) not good*, i. e. *to be alone without the intended aid is a condition not fit for man;* עֲשֹׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזָּבַח (Prov. xxi. 3.)

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases:—

Thus, לֹא אוּכַל לַעֲשׂוֹת דָּבָר (Gen. xix. 22) *I am not able to do any thing;* מֵאֵן בִּלְעָם הָלֵךְ עִמָּנוּ (Num. xxii. 14) *Balaam refused*

---

* *i. e.* In a state of activity.

† *i. e.* He cannot describe it.

‡ *i. e.* Not satiated.

§ *i. e.* It becomes not weary.

*to go with us**; לֹא אֵדַע צֵאת וָבוֹא (1 Kings iii. 7) *I know not to go out and to come in*, i.e. *the going out nor the coming in*; מֵאֲנָה הִנָּחֵם נַפְשִׁי (Ps. lxxvii. 3) *my soul refused to be comforted.*

3rd. As the *antecedent* or consequent of a noun:—

Thus, לִפְנֵי מְלָךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל (Gen. xxxvi. 31) lit. *before the reigning of a king to (over) the children of Israel*; בְּיוֹם אֲכָלְךָ מִמֶּנּוּ (Gen. ii. 16) *in the day of thy eating thereof*; מִשְּׁנַת הִמָּכְרוֹ (Lev. xxv. 50) *from the year of his being sold.*

264. Like substantives, they admit of the pronominal affixes, and may be the objects of comparison:—

Thus, אַתָּה יָדַעְתָּ שִׁבְתִּי וְקוּמִי (Ps. cxxxix. 1) *thou knowest my sitting and my rising*; וְיֹשְׁבְתְּךָ וְצֵאתְךָ וּבוֹאֲךָ יָדַעְתִּי וְאֵת הִתְרַגִּזְךָ אֵלָי (Isa. xxxvii. 28); טוֹב תִּתִּי אוֹתָהּ לָךְ מִתִּתִּי אוֹתָהּ לְאִישׁ אַחֵר (Gen. xxix. 19) lit. *better (is) my giving her unto thee than my giving her unto another man*; טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמֻּתֵנוּ בַּמִּדְבָּר (Exod. xiv. 11).

265. They likewise admit the prefixes מ, ל, כ, ב, and other prepositions to mark several relations:—

ל to complete the sense of a preceding verb: as, כִּי הֵחֵל הָאָדָם לָרֹב (Gen. vi. 1) *when men began to multiply*; כִּלָּה לְדַבֵּר (Gen. xxiv. 14) *he finished to speak*, i. e. *he had finished*, or *he had done speaking*;

---

* In such cases the infinitive constructive, with or without ל, is mostly used, though sometimes the infinitive absolute: as, (Isaiah xlii. 24) וְלֹא אָבוּ בְדַרְכָיו הָלוֹךְ. A finite verb is sometimes used instead of the infinitive: as, אֵיכָכָה אוּכַל וְרָאִיתִי (Esth. viii.) for אוּכַל לִרְאוֹת.

כְּלָה לִשְׁתּוֹת *he had done drinking*;—or to mark the purpose of a preceding verb: as, וַיֵּצְאוּ לָלֶכֶת (Gen. xii. 5) *and they went forth to go*, i. e. *with the intention of going into the land, &c.*; וְאֵרֵד לְהַצִּילוֹ (Exod. iii. 8) *and I came down to deliver him.*

266. With ב or כ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, בְּבֹאִי מִפַּדָּן עָלַי רָחֵל (Gen. xlviii. 7) *in my coming from Padan, Rachel died by me, &c.*, i. e. *Rachel died at the time of my coming* (*or when I came*) *from Padan*; אֵלְעַג בְּבֹא פַחְדְּכֶם (Prov. i. 26) *I will mock in the coming of your fear*, i. e. *whenever that shall hapen*; בְּבֹא רָשָׁע בָּא גַּם בּוּז (Ibid. xviii. 3) *in the coming of the wicked, cometh also contempt*, i. e. *when the wicked cometh, there cometh likewise contempt*; רְאוּ כִּבְא הַמַּלְאָךְ סִגְרוּ הַדֶּלֶת (2 Kings vi. 32) *look, at the coming of the messenger, shut the door*, i. e. *as soon as he shall arrive.* So likewise (2 Kings x. 2) כְּבֹא הַסֵּפֶר הַזֶּה אֲלֵיכֶם……וּרְאִיתֶם וְשַׂמְתֶּם; but, וַיְהִי כְּבֹא הַסֵּפֶר אֲלֵיהֶם……וַיִּקְחוּ (Ibid. 7) *and it came to pass on the coming of the letter to them, and they took*, i. e. *when the letter came, then they took, &c.*; וַיְהִי כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר (Gen. xix. 17); וַיְהִי בְּשַׁחֵת אֱלֹהִים……וַיִּזְכֹּר (Ibid. 29).

267. With מ, they are used like nouns in the ablative*: as, וַיָּשֻׁבוּ מִתּוּר הָאָרֶץ (Num. xiii. 25) *and they returned from searching of the land*; מְשׁוּט בָּאָרֶץ וּמֵהִתְהַלֵּךְ בָּהּ (Job i. 7) *from going to and fro on the earth, and from walking up and down in it.*

268. Sometimes, however, the מ is used in a negative sense thus, (Gen. xxvii. 1) *and his eyes were dim* מֵרְאוֹת *from seeing*,

* Or as a sign of the comparative, which has already been explained.

i. e. *so that he could not see;* סַגֵּר בַּל־בַּיִת מִבּוֹא (Isa. xxiv. 10) *every house is shut up from entering,* i. e. *so that none can enter;* הַשָּׁמֵר לְךָ מְדַבֵּר עִם־יַעֲקֹב מִטּוֹב וְעַד רָע (Gen. xxxi. 29)*.

269. The infinitive absolute (Art. 111.) is used before or after *finite verbs*, to indicate *energy*, *intensity*, or *emphasis*, and must frequently be rendered in English by the adverbs, *surely*, *certainly*, *continually*, *greatly*, *indeed*, *&c.*

270. Thus, מוֹת תָּמוּת (Gen. ii. 17) *dying, thou shalt die*, i. e. *thou shalt surely die;* הַרְבָּה אַרְבֶּרְ (Ibid. iii. 16) *I will greatly encrease;* הָיוֹ יִהְיֶה (Ibid. xviii. 18) *he will assuredly be;* הָמָלֹךְ תִּמְלֹךְ עָלֵינוּ (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* יֵיצֵא יָצוֹא וָשׁוּב (Ibid. viii. 8) *and he went out going and returning*, i. e. *repeatedly going to and fro, &c.;* וְעַתָּה הָלוֹךְ הָלַכְתְּ כִּי נִכְסֹף נִכְסַפְתְּ (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative: as, כִּי צַמְתֶּם וְסָפוֹד (Zech. vii. 5) *when ye fasted and mourned;* וְכָתוֹב וְחָתוֹם (Jer. xxxii. 44) *and they shall write, and they shall seal;* זָכוֹר אֶת יוֹם הַשַּׁבָּת (Exod. xx. 8) *remember the Sabbath day;* שָׁמוֹעַ בֵּין אֲחִיכֶם אוֹ מָכֹר לְנָכְרִי (Deut. i. 16) (Ibid. xiv. 21)†.

272. The infinitive absolute is sometimes used as a noun: as, אָלֹה וְכַחֵשׁ וְרָצֹחַ וְגָנוֹב פָּרָצוּ (Hos. iv. 2) lit. *to swear, and to*

---

* In all the above cases, the infinitve constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb: thus, וְסָפוֹד סְפַדְתֶּם; זָכוֹר תִּזְכּוֹר; מָכוֹר תִּמְכֹּר, &c.

lie, and to murder, and to steal, &c., break out in abundance: i. e. *Imprecation, and murder, and theft, and adultery, overspread the land.*

273. Infinitives are sometimes used as *adverbs:* as, (Exod. xxx. 36) *and thou shalt beat (pound) some of it* הָדֵק *very small:* (Deut. xiii. 14) *Thou shalt enquire, and make search, and ask* הֵיטֵב *well, diligently.*

274. This is likewise the case with *finite verbs,* followed by an *infinitive,* or by a finite verb: as, (Gen. xxvii. 20) *how is it that* מִהַרְתָּ לִמְצֹא *thou hast found so quickly,* lit. *thou hast hastened to find;* (Exod. ii. 18) *how is it that* מְהַרְתֶּן בֹּא הַיּוֹם *ye are come so soon to day,* lit. *ye have hastened to come:* הִרְבֵּיתָ לְהִתְפַּלֵּל (1 Sam. i. 12) *she encreased to pray,* i. e. *she prayed much, continued to pray:* אַל תַּרְבּוּ תְּדַבְּרוּ (1 Sam. ii. 3) *do not encrease, do not speak,* i. e. *do not speak continually.*

275. This is especially the case with the verbs יָסַף *to add, to encrease,* שׁוּב *to return:* as, וַתֹּסֶף לָלֶדֶת (Gen. iv. 2) *and she brought forth again,* lit. *and she encreased to bring forth:* וְלֹא יָסְפָה שׁוּב (Gen. viii. 12) *and she did not again return:* וַיָּשָׁב יִצְחָק וַיִּחְפֹּר (Ibid. xxvi. 18) *and Isaac dug again,* lit. *and he returned and he dug:* וַיָּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה (Gen. xxv. 1): וַיָּשָׁב וַיִּשְׁלַח אֵלָיו (2 Kings i. 2):

Imperative Mood.

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.** and is used only affirmatively.

Prohibitions and admonitions are expressed by the future, accompanied by the negative particles לֹא, אַל: as, לֹא תֹאכַל (Gen. ii. 17) *thou shalt not eat;* אַל תִּשְׁלַח יָדְךָ אֶל הַנַּעַר *lay not thine hand upon the lad;* וְאַל תַּעַשׂ לוֹ מְאוּמָה (Gen. xxii. 12).

277. *Obs.* 1.—אַל is mostly used when a wish is expressed, in which case it is generally followed by נָא†: as, אַל נָא תַּעֲבֹר, (Gen. xviii. 3) *do not pass, I pray:*—or in expression of encouragement, admonition, and advice; as, אַל תִּירָא אַבְרָם (Gen. xv. 1) *fear not Abraham;* אַל תֵּלֵךְ (Prov. i. 15); אַל תְּדַבֵּר (Ibid).

278. *Obs.* 2.—A future preceded by an imperative is often used as an imperative: as, לֵךְ וְאָסַפְתָּ (Exod. iii. 16).

279. *Obs.* 3.—The imperative is sometimes used for the future: as, Gen. xx. 7. *and he shall pray for thee,* וְחִיֵּה *and live,* i. e.

---

* When an imperative sense for the first and third persons is required, the future is used: as, אָרוּץ or אָרֻצָה (with paragogic ה) *let me run* (2 sam. xviii. 22, 23); יְהִי *there shall be,* or *let there be;* יֵלְכוּ *let them go,* or *they shall go.* But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, יְהִי שְׁמוֹ לְעוֹלָם (Ps. lxxii. 17) *his name will be for ever;* יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה (Hos. v. 6) *they will go to seek the Lord.* In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, יֻקַּח נָא מְעַט מַיִם (Gen. xviii. 4) *let a little water be taken;* סוּרוּ נָא (Ibid. xix. 2).

and thou shalt live; וְאֶת עֲשֵׂה וְחִיוּ (Ibid. xlii. 18); וּמֵת...וְהָאָסֵף (Deut. xxxii. 50).

Subjunctive and Potential Moods.

280. The several Moods denominated by Grammarians, Subjunctive, Potential, Optative, &c., are indicated in Hebrew by the particles פֶּן, אִם, כִּי, אוּלַי, אֻלַי, לוּ, לוּלֵי, or לוּלָא, or by the phrase מִי יִתֵּן*. expressive of contingency, conditionality, possibility, wish, &c., the verb retaining the same form which it has in the indicative:—

Thus, פֶּן *lest;* (Gen. iii. 22) פֶּן יִשְׁלַח יָדוֹ וְלָקַח...וְאָכַל *lest he put forth his hand and take...and eat, &c.;* פֶּן תָּמֻתוּן (Ibid. 3).

אִם *if, provided;* (Gen. xviii. 26) אִם אֶמְצָא בִסְדֹם . . . . וְנָשָׂאתִי *if I find in Sodom . . . . then will I spare &c.* (Gen. xxxii. 9); אִם יָבוֹא עֵשָׂו אֶל· · · ·וְהִכָּהוּ· · · ·וְהָיָה *if Esau come to . . . . and smite it, then, &c.* (See Exod. xxi.)

כִּי *if, that;* (Exod. xxi. 7) וְכִי יִמְכֹּר אִישׁ אֶת בִּתּוֹ *and if a man sell his daughter,* &c.; (Gen. xxxviii. 16) *what wilt thou give me* כִּי תָבֹא אֵלָי *that thou mayest come,* &c.; (Exod. iii. 11) *who am I,* כִּי אֵלֵךְ *that I should go ...* וְכִי אוֹצִיא *and that I should bring forth, &c.* (Judg. ix. 28) מִי אֲבִימֶלֶךְ. . . . כִּי נַעַבְדֶנּוּ·

אוּלַי *peradventure, perhaps;* (Gen. xviii. 24) אוּלַי יֵשׁ חֲמִשִּׁים *peradventure there be fifty righteous within the city;* (Lam. iii. 29) אוּלַי יֵשׁ תִּקְוָה·

---

* Likewise by אֲשֶׁר *that* (Gen. xi. 7); לְמַעַן *in order that* (Gen. xxvii. 25); בַּעֲבוּר *that* (Gen. xxvii. 4)· The *Optative* is frequently indicated by the particle נָא: as, יִגְמְרנָא רַע רְשָׁעִים (Ps. vii. 10) *O that the wickedness of the wicked might come to an end!* These moods must, however, often be inferred from the context.

אִלּוּ *though, if;* (Ecc. vi. 6) וְאִלּוּ אֶלֶף שָׁנִים פַּעֲמַיִם *and though he live twice a thousand years,* &c.; (Esth. vii. 4) וְאִלּוּ לַעֲבָדִים וְלִשְׁפָחוֹת נִמְכַּרְנוּ הֶחֱרַשְׁתִּי·

לוּ *O that, would;* (Gen. xvii. 18) לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ *O that Ishmael might live before thee!* (Gen. xxx. 34) לוּ יְהִי כִדְבָרֶיךָ *would it might be according to thy words.*

לוּלֵי or לוּלֵא *were it not, except;* (Gen xxxi. 42) לוּלֵי אֱלֹהֵי אָבִי . . . . הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי *except that the God of my father . . . . had been with me, thou hadst sent me away now empty;* (Judg. xiv. 18) לוּלֵא חֲרַשְׁתֶּם בְּעֶגְלָתִי לֹא מָצָאתֶם חִידָתִי·

מִי יִתֵּן מוּתֵנוּ··· מִי יִתֵּן *who would give, grant, would, O that:* as, מִי יִתֵּן מוּתֵנוּ בְּאֶרֶץ מִצְרַיִם (Exod. xvi. 3) *would (to God) we had died . . . . in the land of Egypt;* מִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים (Num. xi. 29) *would (to God) that all the Lord's people were prophets;* בַּבֹּקֶר תֹּאמַר מִי יִתֵּן עֶרֶב וּבָעֶרֶב תֹּאמַר מִי יִתֵּן בֹּקֶר (Deut. xxviii. 67).

Participles.

281. Participles are used in Hebrew as nouns (Art. 122, 207), as Adjectives (Art. 83), and as verbs (Art. 245); and follow, according to the sense in which they are employed, the rules of these respective parts of speech.

282. They are often used in a very unlimited sense; in which case, the pronouns, *whoso*, *whoever*, *he that*, &c., though not expressed, must be supplied: as—

אֹהֵב מוּסָר אֹהֵב דָּעַת (Prov. xii. 1.)

וְשׂוֹנֵא תוֹכַחַת בָּעַר׃

Whoso loveth instruction, loveth knowledge; but he that hateth reproof (is) a brute; lit. *a lover of wisdom (is) a lover of knowledge; and &c.*

עֹבֵד אַדְמָתוֹ יִשְׂבַּע לָחֶם (Prov. xii. 11.)

He that tilleth his land shall be satisfied with bread.

אַשְׁרֵי אָדָם שֹׁמֵעַ לִי..... כִּי מֹצְאִי מָצָא חַיִּים.....וְחֹטְאִי חֹמֵס נַפְשׁוֹ (Ibid. viii. 34—36.)

Blessed (is the) man who hearkeneth unto me, &c. .... For whoso findeth me, findeth life, &c. ....But he that misseth me, wrongeth his soul.

מְשַׁמְּרִים הַבְלֵי שָׁוְא חַסְדָּם יַעֲזֹבוּ (Jonah ii. 9.)

They that observe lying vanities, forsake their own mercy.

283. This is likewise often the case even when the particle has the prefix ה, especially when it is preceded by כָּל, or by the same *finite*, verb*: as, כָּל הַשֹּׁמֵעַ (Gen. xxi. 7) *whoever shall hear it;* (2 Sam. xvii. 9) וְשֹׁמֵעַ הַשֹּׁמֵעַ, lit. *and he shall hear the hearer, &c.*, i. e. *whosoever shall hear;* כִּי יִפֹּל הַנֹּפֵל (Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs: as, שָׁמַעְתִּי אֹמְרִים נֵלְכָה (Gen. xxxvii. 17) *I have heard them say, Let us go,* &c.; (Gen. xxvii. 6) *and Rebekah spake unto Jacob her son* הִנֵּה שָׁמַעְתִּי אֶת־אָבִיךָ מְדַבֵּר †לֵאמֹר *saying,*

---

* Or when followed by the same finite verb: as, (Ezek. iii. 27) הַשֹּׁמֵעַ יִשְׁמָע.

† The word לֵאמֹר (inf. cons. of אָמַר) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

אֶל עֵשָׂו אָחִיךָ לֵאמֹר׃ הָבִיאָה לִי צַיִד *behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

Concord of the Verb with the Nominative.

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person: except—

1*st.*—The *pluralis excellentiæ*, which mostly, but not always, takes a verb in the singular: as, (Gen. i. 1) בָּרָא אֱלֹהִים; (Exod. xxi. 4) אִם אֲדֹנָיו יִתֶּן־לוֹ; (Ibid. 29) וְנֻגַּח בְּעָלָיו יוּמָת*; (Gen. xx. 13) הִתְעוּ אֹתִי אֱלֹהִים׃ (See Art. 220.)

2*nd.*—When the verb *precedes* its subject, in which case the verb may or may not agree with it†: as, (Gen. i. 14) יְהִי מְאֹרֹת, where

---

the words following it are the very words spoken by Rebekah, including the second לֵאמֹר, by which she introduces the words of Isaac, or at least their general sense, namely, הָבִיאָה לִי צַיִד׃

* In these instances the agreement is logical, *i. e.* according to the signification; but in the last example, the agreement is merely *formal.*

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number*, *gender*, or *person*; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally); the subject being introduced, as it were, by a sort of afterthought, and of course, as merely explanatory; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine; (Num. ix. 6) וַיְהִי אֲנָשִׁים, here the verb is in the singular, and the noun is in the plural; (Gen. ix. 23) וַיִּקַּח שֵׁם וָיֶפֶת, here we have two nouns connected by a copulative, yet the verb is in the singular; (Job xlii. 15) וְלֹא נִמְצָא נָשִׁים יָפוֹת.

3*rd*.—When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the verb is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular: as, (Gen. iv. 10) קוֹל דְּמֵי אָחִיךָ צֹעֲקִים; (1 Sam. ii. 4) קֶשֶׁת גִּבּוֹרִים חַתִּים; (Job xxxviii. 21) וּמִסְפַּר יָמֶיךָ רַבִּים.

4*th*.—When a plural noun is used distributively: as, מְחַלְלֶיהָ....יוּמָת (Ex. xxxi. 14) lit. *her profaners.....he shall die*, i. e. *every one that profanes it* (*the Sabbath*), *shall die*; (Gen. xlix. 22) בָּנוֹת צָעֲדָה; (Prov. iii. 18) וְתֹמְכֶיהָ מְאֻשָּׁר.

5*th*—Sometimes when the apparent subject is a nominative absolute (Art. 204): as, וּזְרֹעוֹת יָתוֹמִים יְדֻכָּא (Job xxii. 9) *and* (*as to the arms*) *of the orphans, it is broken*; (Hab. i. 16) וּמַאֲכָלוֹ בְּרִאָה.

6*th*—When the verb הָיָה is used as a connecting verb, it may agree either with the *subject* or the *predicate*: as, (Gen. i. 11) נִקְדִּים יִהְיֶה שְׁכָרֶךָ; (Gen. xxxi. 8) וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ. The concord is, however, often entirely disregarded*: as, (Gen. xli. 53).....שֶׁבַע שְׁנֵי הָרָעָב אֲשֶׁר; (Levit. xxiv. 5) שְׁנֵי עֶשְׂרֹנִים יִהְיֶה הַחַלָּה הָאֶחָת.

---

* This is likewise often the case when a pronoun is used as the *copula*: as, (Lev. xxv.) כִּי בָתֵּי עָרֵי הַלְוִיִּם הִיא אֲחֻזָּתָם; (Josh. xiii. 14) כִּי חִקּוֹת הָעַמִּים הֶבֶל הוּא; (Jer. x. 3) אִשֵּׁי יְהוָה....הוּא נַחֲלָתוֹ. The reason of this is evident, as the *copula* cannot, strictly speaking, be effected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word: as, (1 Sam. xxv. 27) הַבְּרָכָה הַזֹּאת אֲשֶׁר הֵבִיא....שִׁפְחָתֶךָ, where the word נַעַר is probably omitted. There are, however, many discordances that cannot be thus explained.

286. When several *subjects* of different genders*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen. xviii. 11) וְאַבְרָהָם וְשָׂרָה זְקֵנִים; (Jud. xiii. 19) וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים (not רֹאוֹת).

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) וַיֹּאמֶר אָחִיהָ וְאִמָּהּ; (Num. xii.) וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן; (Exod. xxi. 4) הָאִשָּׁה וְיִלְדֶיהָ תִּהְיֶה לַאדֹנֶיהָ; (Prov. xxvii. 9) שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב; (1 Kings xvii. 15) וַתֹּאכַל הִיא וְהוּא.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) נֶפֶשׁ כִּי תֶחֱטָא ... וְעָשָׂה; (Is. xxxiii. 9) אָבַל אֻמְלְלָה אֶרֶץ.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) וַיִּרֶב הָעָם וַיַּעַצְמוּ.

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, עַל כֵּן קָרָא שְׁמוֹ בָּבֶל (Gen. xi. 9) *therefore was the name of the city*

* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) לְכָה נִכְרְתָה בְרִית אֲנִי וָאָתָּה; (2 Sam. xix. 30) אַתָּה וְצִיבָא תַּחְלְקוּ אֶת־הַשָּׂדֶה

called Babel, Heb. *therefore he called*, i. e. *some one**; וַיֹּאמֶר לְיוֹסֵף (Gen. xlviii. 1) *and one told Joseph;* וַיֻּגַּד לְיַעֲקֹב (Ibid. 2.): or by the passive verb: as, וַיֻּגַּד לְאַבְרָהָם (Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him.*

Obs. 1—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used: as, וַיֵּצַר־לוֹ (Gen. xxxii. 8) *and it grieved him;* צַר לִי *it grieves me;* וַיְהִי הַגֶּשֶׁם lit. *and he was the rain*, i. e. *it rained;* וַיְהִי קוֹלוֹת וּבְרָקִים *and there was thunder and lightning*, i. e. *it thundered and lightened.*

Obs. 2.—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior: thus, פַּרְעֹה קָצַף עַל עֲבָדָיו (Gen. xli. 10) *Pharaoh was wroth with his servants*, for וְיַבֶּר־נָא עַבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנִי;—אַתָּה קָצַפְתָּ עַל עַבְדֶּיךָ (Gen. xliv. 18) for אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו;—אַדַבְּרָה־נָא דָבָר בְּאָזְנֶיךָ for אַתָּה שָׁאַלְתָּ אֹתָנוּ (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

Government of Verbs.

290. Active transitive verbs‡ govern the objective case: as, וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף (Gen. xxxvii. 3) *and Israel loved Joseph;* שָׁמַרְתִּי פִקּוּדֶיךָ וְעֵדֹתֶיךָ (Ps. cxix. 186) *I have kept thy precepts and thy testimonies.*

---

* This corresponds with the German man, and the French *on.*

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively:* as, וְאִישׁ יִשְׂרָאֵל הָפַךְ (Judg. xx. 41) *and the men of Israel turned!* הָפַךְ לִבָּם לִשְׂנֹא עַמּוֹ (Ps. cv. 25) *he turned their hearts to hate his people;* הָפַךְ אֶת מֵימֵיהֶם לְדָם (Ibid. 29).

291. Some verbs govern two objective cases: as, שְׁאַל־נָא אֶת־הַכֹּהֲנִים תּוֹרָה (Hag. ii. 11) *ask the priests* (*concerning*) *the law;* אֲלַמְּדָה פֹשְׁעִים דְּרָכֶיךָ (Ps. li. 15) *I will teach transgressors thy way.*

292. This is especially the case with verbs in *Hiphil:* as, לְהַעֲבִיר אֶת־הַמֶּלֶךְ אֶת־הַיַּרְדֵּן (2 Sam. xix. 16) *to make the king pass over the Jordan;* וְהַעֲבַדְתִּיךָ אֶת־אֹיְבֶיךָ (Jer. xvii. 4) *and I will cause thee to serve thine enemies**.

293. The student will recollect that when we speak of *cases* in Hebrew, nothing is meant but the signs † (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker; and this intention can often only be known from the particular prefix or preposition which accompanies the *complement*, and by which the signification of the verb is frequently varied. Thus the verb עָבַד construed with אֵת signifies *to labour, to cultivate, to serve;* but with בְּ it signifies, *to impose labour:* שָׁעָה construed with אֶל signifies *to attend to, to regard;* but with

---

* Generally verbs, &c., which are transitive in קַל, become doubly transitive in פִּעֵל: *as,* לָמַד (Is. xxvi. 10) *he learned;* לִמֵּד (Ecc. xii. 9) *he caused to learn,* or *he taught.*

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate.* The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood.*

מִן or מ it signifies *to turn away, disregard:* שָׁאַל אֶת־ is *to ask,* שָׁאַל בְּ *to consult,* שָׁאַל מֵעִם or מִן *to request,* שָׁאַל לְ *to inquire.*

Miscellaneous Remarks.

294. The words קוּם *to rise,* נָשָׂא *to lift up, to raise,* פָּנָה *to turn,* and a few others, are often used pleonastically before other verbs: as, וַיָּקָם וַיֵּלֵךְ *and he rose and went;* וַיִּשָּׂא עֵינָיו וַיַּרְא *and he lifted up his eyes and saw;* וַיִּפֶן וַיֵּצֵא *and he turned and went out;* וַיִּשָּׂא אֶת רַגְלָיו וַיֵּלֵךְ.

295. Nouns derived from the same root with the verb are often added to it pleonastically: as, וַיִּדַּר יַעֲקֹב נֶדֶר *and Jacob vowed a vow;* בָּכוּ בְכִי גָדוֹל *they wept a great weeping*;* חֲלוֹם חָלַמְתִּי (Gen. xli. 15); וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדֹלָה (Gen. xxvii. 33).

CHAPTER VI.

PARTICLES.

Adverbs.

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways:—

---

* Some grammarians suppose that this mode of expression denotes *emphasis,* but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1*st.* By the repetition of the *noun* or *adjective* (Art. 221, 225).—2*nd.* By the *infinitive absolute* (Art. 269, 270).—3*rd.* By a *finite* verb, in conjunction with an *infinitive constructive* or with another *finite* verb. (Art. 273, 275.—4*th.* By *abstract nouns* or other words* used adverbially: as, (Exod. xii. 11) *and ye shall eat it* בְּחִפָּזוֹן *with hastiness* i. e. *in haste*, or *hastily;* (Ibid. xiv. 25) *and they drove them* (*the chariots*) בְּכֹבֶד *with heaviness*, i. e. *heavily;* (Judg. viii. 1) *and they contended with him* בְּחָזְקָה *with vehemence*, or *vehemently.*

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes מ, ל, כ, ב, as in the preceding examples: others are always used without prefixes: as, (Josh. ii. 1) חֶרֶשׁ *secretly* (from חֵרֵשׁ *deaf*); חִנָּם *gratuitously;* (Lam. i. 9) פְּלָאִים *wonders*, i. e. *wonderfully.* Some, again, are used indiscriminately with or without prefixes: as, בֶּטַח (Deut. xii. 10); לָבֶטַח (Lev. xxv. 19); *in safety, securely;* while others are used in different senses, according as they *have* or *have not* any of the prefixes: as, לְבַד *alone, only, separately,* but מִלְּבַד† *besides, except;* מָתַי *when,* but לְמָתַי *for when, for what period of time;* אַיִן cons. אֵין *non-existence, nothing* לְאַיִן *into nothing,* כְּאַיִן *as nothing;* but, מֵאַיִן signifies *whence,* and מֵאֵין *without,* or rather *from want of existence,* or *because there existed not;* (See Is. v. 9; 1. 2); and

* See Art. 154.

† As מִלְּבַד הָרָעָב הָרִאשׁוֹן (Gen. xxvi. 1) *besides the first famine,* but the מ is often prefixed before the noun: as, לְבַד מִטָּף (Exod. xii. 37) *besides children;* which is the same as, מִלְּבַד הַטָּף.

בְּאֵין *without*, i. e. *where there exists not*, or in the *non-existence* (see Prov. v. 23; xi. 14), לֹא *not*, בְּלֹא *without*.*

298. הֲלֹא *is it not?* is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion,† and may be rendered by *behold:* as, הֲלֹא אַחֶיךָ רֹעִים בִּשְׁכֶם (Gen. xxxvii. 13) *Do not thy brethren pasture in Shechem?* i. e. *they do pasture*, &c.;

---

* The distinction between אֶיִן and אַיִן, and between these and לֹא, &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

אַיִן is a noun, and signifies *non-existence, nothing.* It is opposed to יֵשׁ, which signifies *real* being. אַיִן is used in the *absolute state*, but אֵין when in construction with other words. Thus, *absolute state*, הֲיֵשׁ יְהוָה בְּקִרְבֵּנוּ אִם אָיִן (Exod. xvii. 7) *Is the Lord amongst us or not?* lit. *Is the Lord in existence?* &c., or *Is he not in existence amongst us?* Cons. אֵין בַּיִת אֲשֶׁר אֵין שָׁם מֵת (Exod. xii. 30) *there was not a house where there was not one dead*, lit. *there was no house in existence where there was not a dead person in existence.* Both אַיִן and אֵין indicate the non-existence of the *subject*, whereas לֹא indicates the non-existence of the *predicate* or *attribute* (see the examples in Art. 187). The affirmative answer to the question הֲיֵשׁ פֹּה אִישׁ (Jud. iv. 20) *is there any man here?* or, הֲיֵשׁ בָּזֶה הָרֹאֶה (1 Sam. ix. 11) *is the seer here?* is יֵשׁ *there exists*. The negative answer is אַיִן *there exists not.* But the affirmative answer to הֲרֹאֶה אַתָּה *seest thou?* or הֲרָאִיתָ *hast thou seen?* is כֵּן *so, yes*, or רָאִיתִי—רֹאֶה אָנֹכִי; and the negative answer is לֹא. אֵין כָּל signifies *nothing whatever*, excluding the whole as well as the parts; but לֹא כֹּל signifies *not all*, excluding the whole but not all the parts.

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) הֲחָפֹץ אֶחְפֹּץ מוֹת רָשָׁע *do I then desire the death of the wicked?* which is equivalent to *I do not desire*, &c.

הֲלֹא הֵמָּה בְּעֵבֶר הַיַּרְדֵּן (Deut. xi. 30) *Are they not on the other side Jordan?* i.e. *Behold they are*, &c.

299. Two negatives are not, in Hebrew, equivalent to an affirmative, but only strengthen the negation: as, הַמִּבְּלִי אֵין קְבָרִים בְּמִצְרָיִם (Exod. xiv. 11).

300. Negatives are sometimes added to nouns, adjectives, &c., to denote *privation*; as, אֵין־מִסְפָּר *innumerable*; אֵין־נָכוֹן *unprepared*; אֵין־אוֹנִים *powerless, impotent*; לֹא־כָחַם *strengthless*; לֹא־חָכָם *unwise*; לֹא בָנִים *childless*; בֹּקֶר לֹא עָבוֹת *a cloudless morning*; לֹא־יוֹעִיל *useless, profitless*; לֹא־אֵל *not-a-God*; i.e. *an idol*; לֹא־עַם *not a nation*, i.e. *a lawless horde**; בְּלִי־שֵׁם *without a name*, i.e. *infamous*; בְּלְתִּי סָרָה *irremovable*†; אַל־מָוֶת *immortality*‡.

301. The negatives are sometimes omitted, and must be supplied by the reader: as, (1 Sam. ii. 3) אַל תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה־גְּבֹהָה יֵצֵא, supply אַל; (Ps. ix. 19) כִּי לֹא לָנֶצַח יִשָּׁכַח אֶבְיוֹן תִּקְוַת, supply לֹא עָנְוִים־תֹּאבַד לָעַד עָתָק מִפִּיכֶם, supply לֹא.

This is especially the case when two negative propositions are joined together by ו, when both the *negative* as well as the *predicate* of the second proposition are often omitted: as, (Ps. i. 5) עַל־כֵּן לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים־בַּעֲדַת צַדִּיקִים, supply לֹא יָקֻמוּ or, render the ו by *nor*.

The repetition of adverbs denotes intensity: as, (Deut. xxviii. 43) *the stranger that is amongst thee shall get up above thee,* מַעְלָה מַעְלָה *upwards upwards*, i.e. *very high*; *and thou shalt come down* מַטָּה מַטָּה *low, low*, i.e. *very low*.

---

* Thus, (Deut. xxii. 21) הֵם קִנְאוּנִי בְּלֹא־אֵל ... וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם.

† (Is. xiv. 6) מַכַּת בִּלְתִּי סָרָה.

‡ (Prov. xii. 28) בְּאֹרַח צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָהּ אַל־מָוֶת.

General Remarks on the Particles.

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction**: thus, עַל *upon*, *over*, *for*, *because*, &c.; תַּחַת *below*, *beneath*, *under*, *instead*, *because*; בִּלְתִּי (probably from בָּלָה *to waste away*) *not*, *without*, *except*, *unless*, &c.

303. *Obs.* 1.—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, אֶל, לְ (probably from אָלָה *to tend, extend*) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action, is not expressed

* There are, however, many particles which are never used but as *adverbs*: as, פֹּה *here*, שָׁם *there*: or as prepositions; as, בֵּין *between*: or as conjunctions only; as, אַךְ *but*, וְ *and*.

by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at, near, by, for, that, &c.*

It is the same with the inseparapale particle ו from וָו *a hook*); it indicates the general relation of *connection*, but whether this connection is *copulative, adversative, concessive, &c.*, must often be inferred from the context*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the ו in וְאֵת הָאָרֶץ (Gen. i. 1) means *and*, showing that the verb בָּרָא refers to הָאָרֶץ as well as to הַשָּׁמַיִם; nor that the ו in וְקַיִן הָיָה (Gen. iv. 2) or in וְאֶל קַיִן (Ibid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them; nor that the ו in וְאֵימָתְךָ and in וַאֲשֶׁמְאִילָה (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents*—אִם הַשְּׂמֹאל *if thou wilt take the left*; וְאִם הַיָּמִין *and if thou wilt take the right*: nor that ו in וְלֹא תִגְּעוּ (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לֹא תֹאכְלוּ *ye shall not eat*, and is not in opposition to it. Equally evident is it that the ו in וְאִמּוֹ (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents; in this instance the ו shews that וּמְקַלֵּל refers to אִמּוֹ as well as to אָבִיו. These examples, I hope, will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single ו has seventy-four different significations!

304. *Obs.* 2.—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning; nor can

* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in Vindiciæ Hebraicæ, p. 157—163.

they always be indiscriminately used: thus, both אֶל and לְ, are the signs of the dative. But לְ is frequently used before the infinitive mood, to show the *purpose:* as, וַיֵּשֶׁב־לֶאֱכֹל *and he sat down to eat:* and before nouns, to indicate the ultimate object: as, וְהָיוּ לְאֹתוֹת *and they shall be for signs.* In neither of these cases could אֶל be used; דִּבֶּר־אֵלַי signifies *he spoke unto me,* but דִּבֶּר־לִי (the verb not being accompanied by an objective case) signifies either *he spoke concerning me,* or, as it is often properly rendered in the Established Version, *he promised me*; דִּבֶּר לָכֶם (Deut. i. 11) *he has promised you;* שָׁלַח אֶל נָשַׁי signifies *he sent* TO *my wives;* but, שָׁלַח לְנָשַׁי signifies, *he sent* FOR *my wives;* (see 1 Kings xx. 7) שָׁלַח אֵלַי לְנָשַׁי וּלְבָנַי וּלְכַסְפִּי.

305. Thus, likewise, בְּגָלַל (lit. *in rolling*) from גָּלַל *to roll* בַּעֲבוּר (lit *in passing*) from עָבַר *to pass,* refer to the *principal* person for whose *sake* any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But בְּגָלַל is used only before nouns, whilst בַּעֲבוּר is used before nouns as well as before verbs, and is sometimes equivalent to לְמַעַן (lit. *to answer*) *that, so that,* indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house* בְּגָלַל יוֹסֵף *for Joseph's sake;* (Gen. xxx. 27) *the Lord has blessed me* בְּגָלָלֶךָ *for thy sake;* (Gen. viii. 21) בַּעֲבוּר הָאָדָם *for man's sake*; (Gen. xxvii. 4) בַּעֲבוּר תְּבָרֶכְךָ נַפְשִׁי *that my soul may bless thee.* (See Exod. ix. 16).

306. *Obs.* 3.—The remarks contained in Art. 297, may be applied to particles in general:—

Thus, אֶל is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it: as, אֶל־אַחֲרֵי *to behind me,* אֶל בֵּין *to between**. אֶל תּוֹךְ *to the midst of,*

---

* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me, to between me,*

into; whereas אוֹדוֹת *concerning, on account of,* is never used without the particle עַל preceding it: as, עַל אֹדוֹת בְּנוֹ *concerning,* or *because of his son;* עַל אֹדוֹת הַבְּאֵר *concerning,* or *an account of the well* (Gen. xxi).

עַל (from עָלָה *to ascend*) *upon, above;* מֵעַל *from above,* or *above* (the force of מ being lost in the translation); but מֶעָל *above* (literally *what is above*), though derived from the same root, never occurs without the prefix מ; thus, מִמַּעַל *from above,* or *above;* and מַעְלָה with local ה, though likewise derived from the same root is used without the prefix מ; as, מַעְלָה *upwards.*—Sometimes with ל, לְמַעְלָה and with מ and ל, מִלְּמַעְלָה.

Thus likewise בְּגָלַל, בַּעֲבוּר, בְּלִתִּי, never occur without ב, though this letter is, in the two first words, *servile.* Further, בְּגָלַל admits neither a prefix nor a preceding nor following particle. בַּעֲבוּר is sometimes used with ל to mark the final end or purpose; whereas בְּלִתִּי admits both prefixes as well as particles: thus, לְבִלְתִּי שְׁמֹר (*for*) *not to keep,* מִבְּלִתִּי יְכֹלֶת *from defect of power, from inability,* בְּלִתִּי־אִם *unless, except,* עַד בְּלִתִּי שָׁמַיִם *until the defect of the heavens,* or *until the heavens be no more.* A knowledge of these distinctions can only be acquired by practice.

---

sound very awkwardly to our ears, and so they would to an Oriental ear, if these terms were considered exclusively as prepositions—but this usage is perfectly correct in the Hebrew; because most of the prepositions being, in their origin, *nouns,* are often used as such: thus, אַחַר *the* hinder *part, the space* behind; תּוֹךְ the *middle* of; (from תָּוֶךְ *the middle*), בֵּין *the* intermediate *space,* plu. בֵּינוֹת *the intermediate spaces.* Hence the propriety of such expressions, מִלִּפְנֵי מִלְמַעְלָה, לְמַעְלָה, מֵעַל, אֶל מִבֵּין, אֶל־בֵּין, מִבֵּין, מֵאַחֲרֵי, אֶל אַחֲרֵי. But we could not say לְלִפְנֵי, nor אֶל לִפְנֵי because the ל in לִפְנֵי already expresses the relation denoted by the dative, and means literally, *towards* the place where the face is.

307. Several particles, when in construction, require the sign of the *dative* after them: as, * מִבֵּית לַפָּרֹכֶת *within the vail*, lit. *from within to the vail.* i. e. *with reference to it;* מִחוּץ לָעִיר *without the city;* מִמַּעַל לָעֵצִים *upon the wood*, lit. *from above, with reference to the wood;* סָבִיב לַמִּשְׁכָּן וְלַמִּזְבֵּחַ *round about the tabernacle and the altar;* אוֹי לָהֶם *woe unto them!* חָלִילָה לִי אַלְלַי לִי *woe unto me!* lit. *lamentation to me! far be it from me! God forbid!* lit. *a profanation be it to me, unbecoming.*

308. *Obs.*—When the particle בֵּין *between*, relates to several objects included in a noun plural, it is placed in immediate construction with that noun: as, בֵּין הַגְּזָרִים *between the pieces*, בֵּין עֵינֶיךָ *between thine eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns: as, בֵּין הָאוֹר וּבֵין הַחשֶׁךְ (Gen. i. 4) *between the light and between the darkness;* ··· בֵּין הַמַּיִם וּבֵין הַמָּיִם (Ibid. 7): or בֵּין is placed before the first noun, and the second receives the prefix ל; as, בֵּין מַיִם לָמָיִם (Ibid. 6); בֵּין אוֹר לַחשֶׁךְ (see Levit. xi. 47; Deut. xvii. 8).

Arrangement of Words.

309. As the most essential parts of speech have in Hebrew their peculiar *forms*, and most of the

---

* Derived from בַּיִת *a house*, itself probably derived from בּוֹא *to come in, to enter.*

† When בֵּין refers to several objects included in the same noun, it is often rendered by *among;* as, בֵּין אַחִים (Prov. vi. 19) *among brethren.*

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

. Thus, even the mere *tyro* may know by barely looking at the form of the two following words אָכַל לֶחֶם that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as, אָכַל includes the *subject* as well as the *predicate*, לֶחֶם must be the *objective*, whether it is placed after the verb—thus אָכַל לֶחֶם; or before it—thus לֶחֶם אָכַל.

Thus likewise the words of the following simple sentence, יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף (*Israel loved Joseph*) may receive any arrangement of which they are susceptible without altering the sense:—

I. יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף
II. אֶת־יוֹסֵף אָהַב יִשְׂרָאֵל
III. אֶת־יוֹסֵף יִשְׂרָאֵל אָהַב
IV. יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב
V. אָהַב אֶת־יוֹסֵף יִשְׂרָאֵל
VI. אָהַב יִשְׂרָאֵל אֶת־יוֹסֵף

or VII. וַיֶּאֱהַב יִשְׂרָאֵל אֶת־יוֹסֵף with וַ conversive.

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle אֶת־, there remains only the word יִשְׂרָאֵל which must be the *nominative;* and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

at random ; on the contrary, their proper disposition appears to depend on one principle, viz., that the speaker will naturally express that *first* which strikes his mind most forcibly, and to which he wishes most to draw the attention of his *hearers.*—The more important words will therefore take precedence of those that are less important*.

311. Hence it is that in Hebrew the *qualifying* word must *follow the* words *qualified*, and the *defining* words must be placed after those which are *defined:* thus, בֵּן חָכָם (not חָכָם בֵּן) *a wise son*; יוֹם שֵׁנִי (not שֵׁנִי יוֹם) *second day;* בַּת מֶלֶךְ (not מֶלֶךְ בַּת) *a king's daughter;* הָאִישׁ הַזֶּה (not הַזֶּה הָאִישׁ) *this man.* See Art. 54, 84, 91, 98, 184.

312. Hence it is, likewise, that in common discourse the words follow mostly the natural train of thoughts, that is to say, the *subject*

---

* The order of words in the first verse of the Book of Genesis may perhaps appear an exception to the general rule, as it begins with a word apparently the least impressive: thus, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. But it is highly probable that the Inspired Penman, by adopting this arrangement in preference to the many which he might have chosen, intended to impress on our minds *first*—that this world had *a beginning*, in contradiction to those who maintained its *eternity: secondly*—that it was not the production of *chance*, but a *creation*, a calling into existence by the *Divine Will;* and having thus taught us these important truths, he introduces the Divine Agent, אֱלֹהִים *the Almighty Being*, the Author of all the powers —and last of all, the objective cases—את־השמים ואת־הארץ.

or *nominative* is placed *first*, then the *verb* or *predicate*, then the *objective*, or any other subordinate member*: as in the arrangement marked I.

313. But in historic narratives where *actions* and *events* are of greater importance than the *agents*, the *verb* is mostly placed first†, then the *nominative*, then the subordinate members, and last of all, the minor circumstances: as in the arrangement marked VI. VII. The intermediate arrangements marked II. III. IV. V. are used *ad libitum.* according as the speaker attaches more or less importance to either of the words; the most emphatic being generally placed first in order.

314. By way of illustration, let us compare the two following sentences:—

---

* All words and phrases which are introduced to define or to explain the *nominative* or any of the subordinate numbers, are placed immediately after the word which they are to explain: as, הָאִשָּׁה—אֲשֶׁר נָתַתָּה עִמָּדִי—הִיא | נָתְנָה | לִי | מִן־הָעֵץ (Gen. iii. 12); יְהוָה—אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקָחַנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וַאֲשֶׁר דִּבֶּר־לִי וַאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת—הוּא | יִשְׁלַח | מַלְאָכוֹ | לְפָנֶיךָ * (Gen. xxiv. 7); אֶת־שַׁעַר בֵּית־יְהוָה הָעֶלְיוֹן (2 Kings xv. 35).

When the nominative is thus separated from the verb by explanatory circumstances, the personal pronoun corresponding with the nominative is introduced to recall, as it were, the subject; as in the preceding examples. See likewise Deut. i. 30, 36, 38, 39.

† Except when the clauses stand in opposition.

I.—אָנֹכִי | נָתַתִּי | שִׁפְחָתִי | בְּחֵיקֶךָ. (Gen. xvi. 5.)
I have given my maid into thy bosom.
II.—אֶת בִּתִּי | נָתַתִּי | לָאִישׁ הַזֶּה | לְאִשָּׁה· Deut. xxii. 16.)
Lit. *My daughter I gave unto this man for a wife.*

In the first example, the *nominative* אָנֹכִי is placed emphatically (as it is already included in the finite verb נָתַתִּי) *first;* then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The objective case is placed first, then the verb including the nominative, then the subordinate members. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her *own condescension*, to which she particularly wishes to draw her husband's attention. She, therefore, begins with the *Ego* אָנֹכִי; 'It was *I*, the mistress of the house, who have condescendingly placed this ungrateful bondwoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of *his child*. He therefore omits the אָנֹכִי, as if he scarcely thought of himself, and begins his address to the judges with אֶת בִּתִּי *my daughter*, as the object nearest his heart.

315. In the following verse, אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא וְאֹתוֹ תַעֲבֹד וּבִשְׁמוֹ תִּשָּׁבֵעַ (Deut. vi. 13.), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—אתה תירא את יהוה אלהיך ואתו תעבד, &c., or—יָרֵא את יהוה אלהיך וַעֲבֹד אֹתוֹ, &c., and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as, חִנָּם, פִּתְאוֹם, עַתָּה, רֵיקָם, &c. In ordinary discourse they mostly follow the verb: as, וְיֵצְאָה חִנָּם (Ex. xxi. 11); לֹא תְשַׁלְּחֻנוּ רֵיקָם (Deut. xv. 13); וַיֹּאמֶר יְהוָה פִּתְאוֹם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, כִּי־עַתָּה רֵיקָם שִׁלַּחְתָּנִי (Gen. xxxi.

42); עַל־כֵּן פִּתְאֹום יָבֹא אֵידוֹ (Prov. vi. 15). Nay, they are often placed with great propriety at the very beginning of a sentence: as פִּתְאֹום נִפְלְתָה בָּבֶל (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

So likewise, פִּתְאֹם יָבוֹא אֶל־הֵיכָלוֹ הָאָדוֹן אֲשֶׁר אַתֶּם מְבַקְשִׁים (Mal. iii. 1); חִנָּם נִמְכַּרְתֶּם (Is. lii. 3); הַחִנָּם יָרֵא אִיּוֹב אֶת יְהוָה (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same indentical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are.—

דַּע כִּי הַמִּלּוֹת הֵם כְּגוּפוֹת וְהַטַּעֲמִים הֵם כִּנְשָׁמוֹת וְהַגּוּף לַנְּשָׁמָה כְּמוֹ כֶּלִי : עַל כֵּן מִשְׁפָּט כָּל־הַחֲכָמִים בְּכָל־לָשׁוֹן שֶׁיִּשְׁמְרוּ הַטְּעָמִים וְאֵינָם חוֹשְׁשִׁין לְשִׁינוּי הַמִּלּוֹת אַחַר שֶׁהֵם שָׁוִים בְּטַעֲמָם :

'Know that words are like bodies, and the senses (meanings) are like souls; and that the body is a mere instrument (organ) to the soul.*

---

* It is very remarkable that a man so learned as *John Buxtorf* should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

Hence the practice of all wise men, in every language, to take care of the sense, but they are not solicitous about the change of words, as long as they express the same meaning.' He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word מָלֵא *full* (*i. e.* expressing the quiescent letters א ו י), and at other times חָסֵר *deficient*; as for instance, why the word עוֹלָם is sometimes written with the ו, and at other times עֹלָם without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word לֵאמֹר (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אַל תָּשִׂים לֵב אֶל הַמִּלּוֹת כִּי הֵם כְּגוּפוֹת וְהַטְּעָמִים הֵם כְּרוּחוֹת : וְהַכּוֹרֵת בִּשְׁנֵי כֵלִים זֶה כְּמוֹ זֶה כְּמַעֲשֶׂה מַעֲשֶׂה אֶחָד הוּא :

'*Do not be too anxious about the words, for they are like bodies, and the senses* (*meanings*) *are like spirits: and he that cuts with either of two instruments, each of which is calculated to produce the same effect,*

---

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his Thes. Gram. Ling. Sanctæ, p. 599), he cites the preceding quotations from Aben Ezra's work, and renders the first thus—'*Scita dictiones esse quasi corpora, &* ACCENTUS (!) *quasi animas,' &c.* The second he renders thus—'*Ne apponas animum ad dictiones: illæ enim sunt instar corporum. &* ACCENTUS (!) *sicut spiritus sive animæ, &c.* What probably misled the learned author is, that the word טְעָמִים is frequently used by Rabbinical writers for *accents*. But that Aben Ezra does not use the word in this sense, is clear enough.

doeth, in fact, the same work.' In short, he strongly recommends to those who study the sacred volume, to look to the spirit, rather than to the *mere letter.*

318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately* before their respective verbs: as, לֹא אֹכַל, אַל תֵּלֵךְ, בַּל חָלִיתִי.

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, כִּי תִקְנֶה עֶבֶד עִבְרִי (Ex. xxi. 2); אִם אֲדֹנָיו יִתֶּן־לוֹ אִשָּׁה (Ibid.); אַךְ אִם יוֹם אוֹ יוֹמַיִם יַעֲמֹד לֹא יִקַּם כִּי כַסְפּוֹ הוּא (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (הַ), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, הֲשֹׁמֵר אָחִי אָנֹכִי (Gen. iv. 9); הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם מָשׁוֹל תִּמְשֹׁל בָּנוּ (Gen. xxxviii. 8); לָמָּה אָמַרְתְּ אֲחֹתִי הִיא (Gen. xii 19); מַה תִּתֶּן־לִי (Gen. xv. 2); אַיֵּה שָׂרָה אִשְׁתֶּךָ (Gen. xviii. 9); מִי הָאִישׁ הַלָּזֶה (Gen. xxiv. 65).

321. In a few instances we find the nouns placed by way of *emphasis*, before the interrogative: as, אֲבוֹתֵיכֶם אַיֵּה הֵם וְהַנְּבִיאִים הַלְעוֹלָם יִחְיוּ (Zech. i. 5); *your fathers where* are *they? and the prophets will they live for ever?*

* Sometimes, however, the particle is separated from the verb by an intervening word: as, לֹא לִבִּי הָלַךְ (2 Kings v. 26); אַל בְּאַפְּךָ תוֹכִיחֵנִי וְאַל בַּחֲמָתְךָ תְיַסְּרֵנִי (Ps. vi. 5).

APPENDIX.

EXTRACTS

FROM

SCARCE HEBREW BOOKS.

I.

Folly of Idolatry.

From the 13th Chapter of Wisdom of Solomon, *v.* 1—10.

אָמְנָם בֵּן הוּא אַךְ לַהֶבֶל דָּמוּ בְּנֵי אָדָם אֲשֶׁר אֵין בָּם
דַּעַת אֱלֹהִים . כִּי אֵינָם יוֹדְעִים אֶת יְיָ וְטוֹבוֹ לְנֶגֶד עֵינֵיהֶם ׃
לֹא הִכִּירוּ אֶת הַיּוֹצֵר . וְאִם הִבִּיטוּ אֶל מַעֲשָׂיו : וַיְהִי
לְהֶפֶךְ . כִּי אָמְרוּ אֵשׁ אוֹ רוּחַ אוֹ סַעַר אוֹ חוּג הַכּוֹכָבִים אוֹ
מַיִם שׁוֹטְפִים אוֹ מְאוֹרוֹת הַשָּׁמַיִם הֵם הָאֱלֹהִים הַמּוֹשְׁלִים
בָּאָרֶץ : וְאִם תִּפְאֶרֶת דְּבָרִים אֵלּוּ הִשִּׁיאָם לְהַאֲמִין כִּי
אֱלֹהִים הֵם . אֵיךְ לֹא הֵבִינוּ מֶה רָם אֲשֶׁר מִמַּעַל לָהֶם
אֲדוֹן הַתִּפְאֶרֶת אֲשֶׁר עָשָׂם : וְאִם עַל כֹּחָם וּגְבוּרָתָם
תָּמְהוּ מַדּוּעַ לֹא הִשְׂכִּילוּ מָה־רַב כֹּחַ יוֹצְרָם : כִּי
בְּהִתְמַשֵּׁל הַיּוֹצֵר אֶל מַעֲשָׂיו מִכֹּחַ כֻּלָּם וּמִתִּפְאַרְתָּם יֵרָאֶה
דְּמוּת כְּבוֹדוֹ : וּפֶן תֹּאמַר לֹא יֶאְשְׁמוּ עַל זֹאת כִּי אֶת
יְיָ בִּקְשׁוּ וְלִבֹּא עַד תְּכוּנָתוֹ חָפֵצוּ וַיִּכָּשְׁלוּ : כִּי עוֹדָם

תָּרִים בְּמִפְעֲלוֹתָיו נִלְכְּדוּ לְמַרְאֵה עֵינֵיהֶם כִּי טוֹבִים הָיוּ
כָּל הַדְּבָרִים אֲשֶׁר רָאוּ : לֹא כֵן הוּא וְלֹא יְכֻפַּר לָהֶם
הַדָּבָר הַזֶּה : כִּי אִם יָסְפוּ דַעַת וַיִּבְינוּ מוֹכְרוֹת הָאָרֶץ ׃
עַל מֶה לֹא הִשִּׂיגוּ חִישׁ מַהֵר אֶת־אֲדוֹן כָּל הַמַּעֲשִׂים
הָאֵלֶּה : וְאֵלֶּה נִבְזִים כֻּלָּם אֲשֶׁר קָרְאוּ בְּשֵׁם אֱלֹהִים לַכָּל־
מַעֲשֵׂה יְדֵי אָדָם זָהָב וָכֶסֶף הֶעְשׂוּי בְּכָל מְלֶאכֶת מַעֲשֵׂה־
תַבְנִית כָּל חַיָּה וְאֶבֶן הוּמָם אֲשֶׁר פִּפְּלוּ קַדְמוֹנִים ׃ וַיִּשְׁימוּ
כִּסְלָם בִּדְבָרִים מֵתִים :

II.

Origin of Idolatry.

Chap. xiv. *c.* 15—31.

אָב מִתְעַצֵּב עַל בְּנוֹ אֲשֶׁר מֵת פִּתְאוֹם בְּלֹא
עִתּוֹ עָשָׂה אֶת תַּבְנִיתוֹ וַיַּעַשׂ לֵאלֹהָיו אָדָם מֵת
וַיְצַו לְאַנְשֵׁי בֵיתוֹ לְזוּחַ לוֹ וּלְעָבְדוֹ : וּבְרוֹב הַיָּמִים
הִתְחַזֵּק הַמִּנְהָג הָרָע הַזֶּה וַיָּשִׂימוּ אוֹתוֹ הַמְּלָכִים ׃ לְחוֹק
וַיְצַוּוּ לְכַבֵּד אֶת הַפְּסִילִים : כִּי הָאֲנָשִׁים אֲשֶׁר גָּרוּ בְּאֶרֶץ
רְחוֹקָה וְלֹא יָכְלוּ לְכַבֵּד אֶת־פְּנֵי הַמֶּלֶךְ וַיַּעֲשׂוּ פֶּסֶל
בְּתַבְנִית הַמֶּלֶךְ הַחַי אֲשֶׁר עָבְדוּ לְהַחֲנִיפוֹ בְּאַהֲבָתָם
מֵרָחוֹק בְּמִקְרוֹב : וְגַם גַּאֲוַת הֶחָרָשׁ אִמְּצָה אֶת־לֵבָב
הָאֱוִילִים לַעֲבוֹד אֶת הָעֲבוֹדָה הַזֹּאת : אוּלַי מְגַמַּת

הֶחָרֵשׁ הָיְתָה לְמִצוֹא חֵן בְּעֵינֵי הַמֶּלֶךְ וַיִּתְאַמֵּץ לַעֲשׂוֹת
תֹּאַר הַתַּבְנִית שָׁלֵם כְּתָאֳרוֹ : וּלְבַב דַּלַּת הָעָם אֲשֶׁר
נִפְתָּה מִיוֹפִי הַמְּלָאכָה נָתְנוּ הוֹד אֱלוֹהַּ לַאֲשֶׁר כִּבְּדוּ
לְפָנִים כְּאָדָם : וַיְהִי זֹאת כְּמוֹקֵשׁ לְרַגְלֵי בְּנֵי אָדָם כִּי
מְכוּבָד עוֹל וּמַאֲזָרִיוֹת הַמּוֹשְׁלִים בָּם קָרְאוּ בְּשֵׁמוֹת
לָעֲצִים וְלָאֲבָנִים לֹא יִקְרָא בָּהֶם כָּל יְצוּר : וַיְהִי נָקֵל
בְּעֵינֵיהֶם כִּי חָדְלוּ לָדַעַת אֶת־הָאֱלֹהִים אֲבָל כַּאֲשֶׁר רָגְשׁוּ
לָלֶכֶת בְּאוַלְתָּם קָרְאוּ לָרָעוֹת הַגְּדוֹלוֹת בְּשֵׁם הַשָּׁלֵם : כִּי
כָּמָה יַעַבְדוּם זוֹבְחִים אֶת בְּנֵיהֶם אוֹ זוֹלְלִים וְסוֹבְאִים
בְּהוֹלֻלוֹת נִכְרִיָּה : לֹא שָׁמְרוּ דֶּרֶךְ הַחַיִּים וְלֹא נָשְׂאוּ
לָהֶם נָשִׁים בַּמִּשְׁפָּט אַךְ זֶה מְרַצֵּחַ רֵעֵהוּ בְּעָרְמָה וְזֶה
יִנְאַף אֶת אֵשֶׁת עֲמִתּוֹ לְהַאֲדִיב נַפְשׁוֹ : הַכֹּל חָבֵר יַחְדָּו
בְּאוַלְתָּם דָּם וְרָצַח גֵּוֶל וּמִרְמָה מָשְׁחַת וּמֶרֶד מְהוּמָה
וְאָלָה וְלִצְרוֹר לָאֲנָשִׁים טוֹבִים : נִבְלָה וְהַכְאֵב לֵב גַּם
לָקַחַת הַנָּשִׁים בְּחָזְקָה גַּם נְאוּף גַּם זְנוּת כָּל אֵלֶּה נָהֲגוּ
בֵּינֵיהֶם : כִּי עֲבוֹדַת הָאֱלִילִים רֵאשִׁית וְתַכְלִית כָּל־
רָע : בְּחַגֵּיהֶם מְשֻׁתַּכְּרִים מִתְנַבְּאִים סָרָה נוֹהֲגִים בְּדֶרֶךְ
רָע וְנִשְׁבָּעִים לַשָּׁקֶר : כִּי בַּעֲבוּר יַאֲמִינוּ בָּאֱלִילִים אֲשֶׁר
אֵין בָּהֶם רוּחַ חַיִּים לֹא יָגוּרוּ מֵרַע בְּהִשָּׁבְעָם בָּם לַשָּׁקֶר :
וְעַל שְׁתֵּיהֶן יִשְׁפְּטוּ בְּצֶדֶק עַל חָשְׁבָם רָע עַל יְיָ וְעַל הִשָּׁבְעָם
בְּמִרְמָה לַשָּׁקֶר לַהַבְזוֹת כָּל־קֹדֶשׁ : לֹא בְּכֹחַ אֵלָה אֲשֶׁר
יִשָּׁבְעוּ בָּם אֲבָל נִקְמַת צֶדֶק הַמִּתְנַקֶּמֶת בְּיוֹם מִשְׁפַּט
מֵרְשָׁעִים תַּעֲשֶׂה זֹאת :

III.

Wisdom.

The 24th Chapter of Ecclesiasticus*.

הַחָכְמָה תְּהַלֵּל נַפְשָׁהּ וּבְקֶרֶב עַם אֵלֹהִים תִּתְפָּאֵר :
בַּעֲדַת אֵל תִּפְתַּח פִּיהָ וּבְתוֹךְ עַמּוֹ תִּתְהַדָּר : כִּי מִפִּי
עֶלְיוֹן יָצְאָה וְכָעֲרָפֶל כִּסְּתָה אָרֶץ : אָנֹכִי בִּמְרוֹם עֶלְיוֹן
מַשְׁכָּנִי וְכִסְאִי בְּעַמּוּד הֶעָנָן : בַּשָּׁמַיִם עִמּוֹ הָיִיתִי וּבְמַעֲמַקֵּי
תְהוֹמוֹת שָׁם אָנִי : בְּמַעֲיָנוֹת נִכְבַּדֵי מַיִם וּבְמוֹסְדוֹת תֵּבֵל
הָלַכְתִּי וּבְכָל עַם וָאֹם שָׁלַטְתִּי : בְּכָל אֵלֶּה מְנוּחָה
בִּקַּשְׁתִּי וְאַיֵּה אִיפֹה מְקוֹם מְנוּחָתִי : אָז פָּקַד עָלַי יוֹצֵר
כֹּל וְאֵל עוֹשֵׂנִי אָמַר לִי בְּיַעֲקֹב תִּשְׁכֹּן וּבְיִשְׂרָאֵל
תִּשְׁתָּרֵר : מֵרֹאשׁ קַדְמֵי תֵּבֵל נִבְרֵאתִי וּלְעֹלְמֵי עַד לֹא
יָסוּף זִכְרִי : בְּמִשְׁכַּן קָדְשׁוֹ לְפָנָיו עָבַדְתִּי וְשָׁם בְּצִיּוֹן אִתּוֹ
נָכוֹנְתִּי : קִרְיָה אֲהוּבַת אֲבוֹתַי נַחְתִּי וּרְוּשָׁלַיִם עִיר מֶמְשַׁלְתִּי :
רֵבִיתִי בְּעַם מְגֻלַּת יְיָ בְּיִשְׂרָאֵל חֶבֶל נַחֲלָתוֹ : גְּדַלְתִּי
כְּאֶרֶז בַּלְּבָנוֹן כְּעֵץ זַיִת בְּשִׁנִיר וְחֶרְמוֹן : כְּתֹמֶר בְּעֵין
גֶּדִי כְּשׁוֹשַׁנָּה בְּעֶמֶק יְרִיחוֹ : כְּזֵית הַרְחִיבוּ דָלִיּוֹתַי וּכְעֵץ
עַל פַּלְגֵי מַיִם פּוֹרוֹתַי : כְּקִנָּמוֹן וּבְשָׂמִים רֹאשׁ בְּשָׂמַי וּכְמֹר
דְּרֹר נָתַתִּי רֵיחִי : כִּלְבוֹנָה וְחֶלְבְּנָה וַאֲהָלִים וְצָרִי כַּשֶּׁמֶן
הַטּוֹב רֵיחִי : כָּאֲלָה הִבּוּי שָׁרָשַׁי וַעֲנָפַי עַנְפֵי שֶׁבַח וְיֹקֶר :
כְּהַדְרַת גֶּפֶן שָׁפְרָתִי וּפְרָחַי פְּרִחֵי הוֹד וְהָדָר : שְׁעוּ אֵלַי

---

* Translated by Ben-Zeeb.

מְשַׁחֲרַי וּמְפָרַי הַטּוֹב תִּתְעַנָּגוּ : כִּי מְתוֹק מִצּוּף לִקְחִי
וּמִנֹּפֶת אֲמָרַי : אוֹכְלַי עוֹד יִרְעָבוּן וְשׁוֹתַי יִשּׁוּבוּ יִצְמָאוּן לִי
שׁוֹמֵעַ לִי לֹא יִפּוֹל וְעוֹשֶׂה דְבָרַי לֹא יִכָּשֵׁל : כָּל אֵלֶּה
בְּסֵפֶר בְּרִית יְיָ כְּתוּבִים : תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה
קְהִלַּת יַעֲקֹב : מָלְאָה חָכְמָה כַּפִּישׁוֹן וְכַנָּהָר תַּהֲקֵל בִּימֵי
הָאָבִיב : מַטִּיפָה שֶׁכֶל כַּנָּהָר פֶּרֶת וְכַיַּרְדֵּן בִּימֵי הַקָּצִיר :
מַבִּיעָה לֶקַח כַּיְאוֹר וְכַגִּיחוֹן בִּימֵי הַבָּצִיר : לֹא גָמְרוּ
קַרְמוֹנִים הַחָכְמָה וְהָאַחֲרוֹנִים לֹא יַשִּׂגוּהָ : כִּי רַחָבָה הִיא
מִנִּי יָם וַעֲמוּקָה מִתְּהוֹם רַבָּה : אַף אֲנִי כַּנָּהָר מַשְׁקֶה
וְכִבְרֵכַת מַיִם עֲלֵי גַן יָרָק : אָמַרְתִּי אַשְׁקֶה גַנִּי וְאַרְוֶה
עֲרוּגַת מַטָּעִי : וְהִנֵּה הָיִיתִי לְתְעָלָה וּמְהִעָלָה לְנָהָל
וּמְנַחַל לְנָהָר וּמִנָּהָר לְיָם : עוֹד יָאִירוּ כַּקְרֵנֵי הוֹד אֲמָרַי
כַּשָּׁחַר וְיָפוּזוּ קַוֵּי לִקְחִי עַל כָּל אַפְסִים : עוֹד כִּנְבוּאַת יְיָ
אַטִּיף מִלָּתִי וְלִקְחִי אָכִים לְדוֹר אַחֲרוֹן :

IV.

Copy of the first Letter which the Roman Senate sent to the Jews.

Maccab*. Chap. viii. *v.* 22—37.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר כָּתְבוּ עַל לֻחוֹת נְחשֶׁת
וַיִּשְׁלְחוּ אֹתוֹ יְרוּשָׁלַיְמָה לִהְיוֹת לָהֶם לְזֵכֶר הַבְּרִית :

---

* Translated into Hebrew by Dr. S. I. Fränkel. The whole of the *Apocrypha* has been translated by this learned man into pure Hebrew, and may be had at Messrs. Taylor, Walton, and Maberly's, Upper Gower Street and Ivy Lane.

יְצַו יְיָ אֶת־בִּרְכָתוֹ שָׁלוֹם לְעַם רוֹמָא וּלְעַם יְהוּדָה
גַּם בַּיָּם וְגַם בַּיַּבָּשָׁה וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצָם עַד עוֹלָם :
אוּלָם כִּי־תִקְרֶה מִלְחָמָה בְּרוֹמָא אוֹ בְּכָל־אֶרֶץ מֶמְשַׁלְתָּם
אוֹ בְּבַעֲלֵי בְרִיתָם עָזוֹר יַעְזְרוּ אוֹתָם הַיְהוּדִים בֶּאֱמֶת
וּבְתָמִים בְּפִי עָנִין הַדָּבָר : וְלֹא יְבַלְבְּלוּ אֶת־אוֹיְבֵי רוֹמָא
לֹא־בְצַיְדָה וְלֹא־בְנֶשֶׁק לֹא־בְכֶסֶף וְלֹא־בְאֲנִיוֹת כְּרָצוֹן
הָרוֹמָאִים : כָּל־אֵלֶּה יִשְׁמְרוּ לַעֲשׂוֹת בְּלִי קַחַת דָּבָר
בִּמְחִירָם :
וְכִי תִקְרֶה מִלְחָמָה בְּאֶרֶץ הַיְהוּדִים יָבֹאוּ אַנְשֵׁי רוֹמָא
לְעָזְרָתָם בֶּאֱמֶת וּבְתָמִים בְּפִי עָנִין הַדָּבָר : וְנָתַן לֹא־יִתְּנוּ
לְאוֹיְבֵי הַיְהוּדִים לֹא־אֹכֶל וְלֹא־נֶשֶׁק לֹא־כֶסֶף וְלֹא־אֲנִיוֹת
כִּי זֶה רָצוֹן הָרוֹמָאִים וְאֶת־אֵלֶּה יִשְׁמְרוּ לַעֲשׂוֹת בְּלִי־מַעַל
וּמִרְמָה : עַל־פִּי הַדְּבָרִים הָאֵלֶּה הָקַם הַבְּרִית בֵּין בְּנֵי־
רוֹמָא וּבֵין הַיְהוּדִים : וְכִי יַעֲלֶה עַל־לֵב שְׁנֵיהֶם לְהוֹסִיף
עַל־אֵלֶּה אוֹ לִגְרוֹעַ מֵהֶם בְּחֻפְצָם יַעֲשׂוּ וְכָל־אֲשֶׁר יוֹסִיפוּ
אוֹ יִגְרְעוּ יָקוּם :
וְעַל־אוֹדוֹת דִּימִיטְרִיוֹם אֲשֶׁר עָשַׂק אֶת־הַיְהוּדִים כָּתְבוּ־
לוֹ לֵאמֹר : מַה־לְּךָ כִּי־תִסְתּוֹלֵל בַּיְהוּדִים וְהֵם אַחֵינוּ
וַאֲנַשֵׁי בְרִיתֵנוּ : וְחָיָה כִּי־יָשׁוּבוּ אֵלֵינוּ לִצְעֹק עָלֶיךָ בֹּא
נָבֹא לְעָזְרָתָם וְנִלָּחֲמָה־בָּךְ בַּיָּם וּבַיַּבָּשָׁה :

V.

Copy of a Letter which Jonathan the High-Priest wrote to the Spartans.

1 Maccab. chap. xii. *v.* 6—24.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח יוֹנָתָן לְיוֹשְׁבֵי אַשְׁפַּרְתָּא :

יוֹנָתָן הַכֹּהֵן הַגָּדוֹל וְזִקְנֵי הָעָם וְהַכֹּהֲנִים וְכָל־עַם־הַיְהוּדִים לְאַחֵיהֶם אַנְשֵׁי אַשְׁפַּרְתָּא שָׁלוֹם :

הִנֵּה זֶה יָמִים רַבִּים וְאַרְיֵוֹשׁ מַלְכֵּכֶם שָׁלַח סְפָרִים אֶל־חוֹנְיוֹ כֹּהֵן הַגָּדוֹל לֵאמֹר כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ כַּכָּתוּב בְּמִשְׁנֵה הַסֵּפֶר אֲשֶׁר מִתְּחַת : וְחוֹנְיוֹ שָׂמַח לִקְרַאת הַצִּיר אֲשֶׁר שָׁלַח וַיִּקַּח אֶת סֵפֶר הַבְּרִית וְהָאֲהֻבָה מְיָדוֹ : וַעֲתָּה אִם־אָמְנָם לֹא־חָסַרְנוּ דָבָר וְתוֹרַת יְיָ אֲשֶׁר בְּיָדֵינוּ לְתַנְחוּמִים לָנוּ : לֹא חָדַלְנוּ מִשְׁלֹחַ לָכֶם אֶת־מַלְאָכֵינוּ אֵלֶּה לְחַדֵּשׁ וּלְחַזֵּק אֶת בְּרִית הָאֲהֻבָה וְהָאַחֲוָה עִמָּכֶם פֶּן־נֶחְשַׁב כְּזָרִים בְּעֵינֵיכֶם כִּי אָרְכוּ הַיָּמִים אֲשֶׁר שְׁלַחְתֶּם לָנוּ : לָכֵן דְּעוּ־נָא כִּי כָל־שַׁבָּת וּמוֹעֵד אֲשֶׁר נַקְרִיב בָּהֶם קָרְבָּן לֵאלֹהִים וְנִזְכְּרֵכֶם גַּם־אַתֶּם עַל־עֹלוֹתֵינוּ וּבְתִפְלָתֵינוּ כַּאֲשֶׁר יָאוֹת לְהֵעָתִיר אֶל־יְיָ בְּעַד שְׁלוֹם הָאַחִים : כִּי בְּשִׁלוֹמָם וּבִכְבוֹדָם יָגֵל וְיִשְׂמַח לִבֵּנוּ : וְאַף כִּי צָרוֹת רַבּוֹת וְרָעוֹת עָבְרוּ עַל־נַפְשֵׁנוּ כִּי נִלְחַמְנוּ עִם כָּל־

הַמְּלָכִים מִסָּבִיב אֲשֶׁר קָמוּ עָלֵינוּ לְהַשְׁחִיתֵנוּ : לֹא עָלָה
עַל־לִבֵּנוּ לְהוֹגִיעַ אֶתְכֶם אוֹ אֶת־בַּעֲלֵי בְרִיתֵנוּ לְבַקֵּשׁ
עֶזְרָה מִיָּדָם בַּמִּלְחָמוֹת הָאֵלֶּה : כִּי יְיָ אֱלֹהִים הָיָה בְּעוֹזְרֵינוּ
וְהִצִּילָנוּ מִכַּף צָרֵינוּ וַיַּכְנִיעַ לְפָנֵינוּ : אוּלָם בִּשְׁלֹחַ כָּעֵת
אֶת־מַלְאָכֵינוּ אֶת־נוּמֵנְיוֹס בֶּן־אַנְטִיוֹכוֹס וְאֶת־אַנְטִיפַטֶר
בֶּן־יָשׂוֹן לְאַחֵינוּ בְּנֵי־רוֹמָא לְחַדֵּשׁ אֶת־בְּרִית הָאַהֲבָה־
הַנּוֹשָׁנָה עִמָּהֶם : הִפְקַדְנוּ אֶתְכֶם לָלֶכֶת גַּם אֲלֵיכֶם לִשְׁאֹל
לִשְׁלוֹמְכֶם וְלָתֵת אֶת־הַסֵּפֶר הַזֶּה בְּיֶדְכֶם וּלְחַדֵּשׁ אֶת־
בְּרִיתֵנוּ אִתְּכֶם · וְאִם יִיטַב בְּעֵינֵיכֶם תָּשִׁיבוּ אֹתָנוּ דָּבָר :
וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח אַרְיָוֵשׁ לְחוֹנְיוֹ :

אַרְיָוֵשׁ מֶלֶךְ אַשְׁפַּרְתָּא לְחוֹנְיוֹ כֹּהֵן הַגָּדוֹל שָׁלוֹם :

מָצָאנוּ כָּתוּב בְּדִבְרֵי הַיָּמִים כִּי יְשֵׁבִי אַשְׁפַּרְתָּא
וְהַיְהוּדִים אֲנָשִׁים אַחִים הֵמָּה וַאֲבְרָהָם אָב לִשְׁנֵיהֶם ·
וַעֲתָּה כִּי־יָדַעְנוּ זֹאת הוֹאִילוּ־נָא וְכִתְבוּ לָנוּ הַשָּׁלוֹם
לָכֶם וְגַם אֲנַחְנוּ נִכְתֹּב לָכֶם : גּוֹרָל אֶחָד יִהְיֶה לְכֻלָּנוּ
מִקְנֵינוּ וְקִנְיָנֵנוּ יִהְיוּ לָכֶם וּמִקְנֵיכֶם וְקִנְיָנֵיכֶם יִהְיוּ לָנוּ
וְאָנֹכִי שָׂמַתִּי אֶל־נָכוֹן לְהוֹרִיעֲכֶם אֶת־כָּל־אֵלֶּה :

VI.

TALES FROM THE TALMUD.

מוּנְבַז הַמֶּלֶךְ פָּתַח בְּשִׁנַּת בְּצוּרַת אֶת אוֹצְרוֹתָיו אֲשֶׁר אָצַר הוּא וַאֲשֶׁר אָצְרוּ אֲבוֹתָיו. וְכָלְכַּל בָּהֶן כָּל נֶפֶשׁ רְעֵבָה. וַיָּבוֹאוּ אֵלָיו אֶחָיו הַנְּשִׂיאִים וַיְנַעֲרוּ בּוֹ לֵאמֹר: אֲבוֹתֶיךָ אָצְרוּ עַל אוֹצְרוֹת אֲבוֹתֵיהֶם וְאַתָּה פִּזַּרְתָּן. וַיַּעַן אוֹתָם הַמֶּלֶךְ. אֲבוֹתַי אָסְפוּ אוֹצְרוֹת כָּלוֹת וַאֲנִי אָסַפְתִּי אוֹצְרוֹת לָנֶצַח נְצָחִים. אֲבוֹתַי טָמְנוּ בְּמָקוֹם שֶׁיַּד אָדָם מַשָּׂגֶת. וַאֲנִי טָמַנְתִּי בְּמָקוֹם שֶׁאֵין יַד אָדָם מַשָּׂגֶת. אֲבוֹתַי אָצְרוּ שֶׁאֵין עוֹשֶׂה פֶּרִי. וַאֲנִי אָצַרְתִּי הָעוֹשֶׂה פְּרִי. אֲבוֹתַי טָמְנוּ כֶּסֶף וְזָהָב. וַאֲנִי רָכַשְׁתִּי נְפָשׁוֹת. אֲבוֹתַי אָסְפוּ לַאֲחֵרִים וַאֲנִי אָסַפְתִּי לְנַפְשִׁי. אֲבוֹתַי אָצְרוּ לָעוֹלָם הַזֶּה. וַאֲנִי אָצַרְתִּי לָעוֹלָם הַבָּא:

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחְמָן בַּקֵּשׁ מִן רַבִּי יִצְחָק לְבָרְכוֹ. אָמַר לוֹ אֲמָשׁוֹל לְךָ מָשָׁל. אָדָם אֶחָד הָיָה הוֹלֵךְ בַּמִּדְבָּר וְהָיָה עָיֵף וְרָעֵב וְצָמֵא. וַיִּמְצָא עֵין פְּרִי אֲשֶׁר פֵּרְיָו הָיוּ מְתוּקִים עַד מְאוֹד וְצִלּוֹ יָפֶה. וּבְרֵכַת מַיִם עֲבָרָה תַּחְתֶּיהָ: וַיֹּאכַל מִפֵּרְיוֹ וַיִּשְׁתְּ מַיִם מִן הַבְּרֵכָה וַיֵּשֶׁב בְּצִלּוֹ. כַּאֲשֶׁר הָלַךְ לְדַרְכּוֹ אָמַר. עֵין! עֵין! בַּמֶּה אֲבָרֶכְךָ? אִם בִּפְרִי מָתוֹק הָלֹא

הוּא לָךְ, וְאִם בְּצֵל יָפֶה הִנּוֹ לָךְ, וְאִם בִּבְרֵכַת מַיִם הִנֵּה הִיא לָךְ, אַךְ בָּזֶה אֲבָרֶכְךָ, שֶׁכָּל הָעֵצִים אֲשֶׁר יִנָּטְעוּ מִמְּךָ, יִהְיוּ כָּמוֹךָ: וְאַתָּה בַּמֶּה אֲבָרֶכְךָ? אִם בְּתוֹרָה, הִנֵּה הִיא לְךָ לְתִפְאֶרֶת: וְאִם בָּעוֹשֶׁר, הִנֵּה יֶשׁ־לְךָ עוֹשֶׁר, אִם בְּבָנִים, הִנֵּה יֶשׁ־לְךָ בָּנִים, אַךְ מִי יִתֵּן וְיִהְיוּ יוֹצְאֵי יְרֵכְךָ כָּמוֹךָ:

(See Hebrew Tales, No. xxxiii p. 93).

VII.

FABLES*.

מָשָׁל שְׁנֵי צְבָאִים

אֱוִיל מַחֲרִישׁ חָכָם יֶחְשָׁב, וּבְמוֹשִׁיב נְבוֹנִים יִתְיַשֵּׁב:

שְׁנֵי צְבָאִים, עָמְדוּ עַל שְׂפָיִם, מִתְלַחְשִׁים בְּלַט דִּבְרֵיהֶם, אֵין שֹׁמֵעַ בֵּינֵיהֶם, וְאֹזֶן זֶה אֶל זֶה תַּבְּרוּ, לְהַגִּיד לוֹ דְּבָרוֹ, וַיַּעֲבֹר אִישׁ עֲלֵיהֶם, וַיֵּלֶךְ לִשְׁאֹל לָהֶם, לָמָּה דִבְּרוּ בְּלַט עֲצָתָם, כִּי אֵין מֵלִיץ בֵּינוֹתָם, גַּם כִּי יִצְעֲקוּ בְּכָל־כֹּחָם, אֵין שֹׁמֵעַ דִּבְרֵי שִׂיחָם, כִּי מֵאָדָם הֵם רְחוֹקִים, וַיַּעֲנוּ הִנָּנוּ נִרְבָּקִים, לְהַמְתִּיק סוֹדֵנוּ יַחַד, וּמְגַלֶּה סוֹד אֵין אֶחָד, אֲבָל הָעֵצָה אֲשֶׁר לָנוּ, בַּעֲבוּר כִּי נִרְפִּים אֲנַחְנוּ:

---

* These Fables are extracted from a work entitled מְשָׁלֵי שׁוּעָלִים It contains 107 Fables, all written in the same style. Name of the author—*R. Berachia Hannakdan*. (See Wolf. Bib. Heb. No. 435).

חֲכַם בְּנֵי וּבִין דֵּעֵה קְנֵה אֱמֶת וְתוֹם רֵעֵה
חֲשׁוֹב אֱוִיל כְּצֵל אֱלִיל וּמִן עֲצַת כְּסִיל שְׁעֵה
וְאִם יְצוּ הֲרוֹס בְּנֵה וְאֶל נְבוּן דְּבַר שְׁעֵה:

מָשָׁל עוֹרֵב וְכִבְשָׁה

עֵצָה נוֹתֵן לְלֹא שׁוֹאֵל, פְּתִי נֶחְשָׁב וְנוֹאֵל:

עוֹרֵב יָשַׁב עַל גַּב כִּבְשָׁה, שִׁמְעִי נָא אֶת־אֲשֶׁר אֹמַר,
מָשָׁךְ וּמָרַט הַצֶּמֶר, מֵעַל צַוָּארָהּ וַתֹּאמַר, עוֹרֵב הִפָּרֵד
מֵעָלַי, וּשְׁמַע אִמְרֵי וּמִלָּי, וְכֵן תַּעֲשֶׂה אִם יֶשׁ־לָךְ לֵב, לֵךְ
וְשֵׁב עַל גַּב הַכֶּלֶב, וּמְשֹׁךְ מֵעַל גַּבּוֹ צַמְרוֹ, וְלֹא תַּשְׁאִיר לוֹ
רַק עוֹרוֹ, וַיֹּאמֶר הָעוֹרֵב לֹא אֶעֱשֶׂה כֵּן, כִּי תְיַעֲצֵנִי לְפִי
דַרְכֵּךְ, צַמְרֵךְ רִאשׁוֹן מְצָאתִיהָ, פֹּה אֵשֵׁב כִּי אֲוִיתִיהָ,
טוֹבָה עֲצָתִי מֵעֲצָתֵךְ, בַּכֶּלֶב לֹא אַחֲלִיף וְלֹא אָמִיר אוֹתָךְ:

VIII.

ANECDOTES, &c.

פִּילוֹסוֹף אֶחָד רָאָה בָּחוּר מְרֻבֶּה דְּבָרִים, אָמַר לוֹ בְּנִי
הַזָּהֵר, הֲלֹא אֱלֹהִים עָשָׂה לָנוּ שְׁתֵּי אָזְנַיִם, וּפֶה אֶחָד,
לְמַעַן נִשְׁמַע הַרְבֵּה וְנַדְבֵּר מְעַט: גַּם הוּא—לְאֶחָד
אֲשֶׁר שָׂאַל בַּמָּה רָחוֹק הָאֱמֶת מִן הַשֶּׁקֶר—הַשִּׁיב, כְּמוֹ מִן
הָעֵינַיִם אֶל הָאָזְנַיִם:

מֵבִיא חֵטְא הַמַּרְבֶּה דְּבָרִים
וּמוֹב לִרְאוֹת מִשְׁמַע אֲמָרִים

סוּקְרַאטִים הָיָה אוֹמֵר כָּל־יְדִיעָתִי הִיא שֶׁאֵינִי יוֹדֵעַ:
וַיְהִי כַּאֲשֶׁר זָקֵן וְקָרְבוּ יָמָיו לָמוּת אָמַר צַר לִי מְאֹד, כִּי
עַתָּה הָיִיתִי מַתְחִיל לִלְמֹד אוֹרַח חַיִּים.
חָכָם, בְּעֵינָיו כָּל
וְחָכָם בְּעֵינָיו, כָּל:

מַטְרוֹנָה אַחַת הָיְתָה בּוֹכָה וּמִתְאַבֶּלֶת עַל בַּעֲלָהּ
הַחוֹלֶה, וּבְמַר נַפְשָׁה צָעֲקָה מָוֶת! מָוֶת! לוּ תִקָּחֵנִי תַּחַת
אִישִׁי! הַמָּוֶת שָׁמַע וַיָּבֹא וַיֹּאמֶר הִנֵּנִי, וַתֶּחֱרַד הָאִשָּׁה מְאֹד
וַתֹּאמֶר אֵלָיו, לֵךְ־נָא וְאַרְאֶךָּ הָאִישׁ אֲשֶׁר אַתָּה מְבַקֵּשׁ
רַבִּים מְחַכִּים לְמָוֶת וְאֵינֶנּוּ
וּבְבֹאוֹ פֶּחַד יִפְחֲדוּ מִמֶּנּוּ:

שָׁאֲלוּ לְחָכָם מִי הֵם הַחֲשׁוּבִים הַחֲכָמִים אוֹ הָעֲשִׁירִים?
וַיַּעַן, הַחֲכָמִים: אָמְרוּ לוֹ אִם בֵּן לָמָּה הַחֲכָמִים בְּפִתְחֵי
הָעֲשִׁירִים יוֹתֵר מִמַּה שֶׁהָעֲשִׁירִים בְּפִתְחֵי הַחֲכָמִים?
וַיֹּאמַר, הַחֲכָמִים יוֹדְעִים מַעֲלַת הָעשֶׁר, אֲבָל הָעֲשִׁירִים
אֵינָם יוֹדְעִים מַעֲלַת הַחָכְמָה
לְמוֹד מִמִּי שֶׁיּוֹדֵעַ, וְלַמֵּד לְמִי שֶׁאֵינוֹ יוֹדֵעַ, וְאִם תַּעֲשֶׂה
זֹאת תֵּדַע מַה שֶּׁלֹּא יָדַעְתָּ, וְתִזְכּוֹר אֶת אֲשֶׁר יָדַעְתָּ:

IX.

Moral Maxims*.

מוּסַר הַשְׂכֵּל בִּמְלִיצָה :

יְרָא הָאֵל בְּנִי רֵאשִׁית אֲמָרַי
לְבָה קוּמָה וְשִׁמְעָה מַה־ אֲמָרַי :
וְתֵן עַל כָּל־ עֲבוֹדָתָךְ תְּחִלָּה
בְּכָל יוֹם לֵ־ אֱלֹהֶיךָ הְפִלָּה
וְעָלֶיךָ לְהַשְׂכִּים כָּל־ שְׁחָרֶךָ
לְהוֹדוֹת לוֹ וְעָלָיו מַה־ חֲסוֹרֶךָ :
הֱיֵה תָמִיד פְּנֵי הָאֵל מְחַלָּה
וְאָז כָּל־ מִשְׁ־ אַלוֹתֶיךָ יְמַלֵּא :
שְׁמוֹר חוּקָה שְׁמוֹר מִצְוָה וְתוֹרָה
וְרַע בִּי בָם תְּהִי נַפְשֶׁךָ צְרוֹרָה :
וְהִתְרַע בַּ־ אֲצִילֵי עָם פְּלִילִים
דְּבַק בָּהֶם וְאַל תֵּט אֶל כְּסִילִים :
תְּהִי נָא אָזְ־ נְךָ אֶל פִּי חֲכָמִים
וְעֵינְךָ תָּ־ אֶסוֹף מֵהֶם לִשְׁמִים
וַקְנֵא בָם בְּכָל שִׁבְתָּךְ וְגוּרֶךָ
בְּכִיסְךָ אַל תְּקַנֵּא בַ־ חֲבֵרֶךָ :

---

* From מַאֲמַר הַשְׂכֵּל, a didatic poem, by the celebrated *R. Hāi*, who flourished about the beginning of the eleventh century.

בְּמֶלַח פֵּת	אֶכוֹל וּרְעֵה	עֲשָׁבִים
וְאַל תִּשְׁאַל	אֲגוֹרָה מִ־	נְּדִיבִים :
בְּחַר מָוֶת	וְהִטָּמֵן	בְּקִבְרֶךָ
וְאַל תֵּלֵךְ	לְבַקֵּשׁ מִ־	שְׁאֵרֶךָ :
וְלָמָּה תֵּ־	הְיֵה שׁוֹאֵל	לְשׁוֹאֵל
שְׁאַל מֵאֵל	הַלֹּא הַכֹּל	בְּיַד אֵל :

X.

The 8th Psalm Paraphrased*.

1.—יי אדנינו מה אדיר שמך וכו׳

אָדוֹן עַל כָּל־נִבְרָא אָדוֹן עָלֵינוּ
כַּמָּה נוֹרָא שִׁמְךָ עַל כָּל־הָאָרֶץ
כִּי אֵלֶיךָ הַהוֹד וַיִּפְרֹץ פְּרָץ
עַל הַשָּׁמַיִם מוּל מַרְאֵה עֵינֵינוּ :

2.—מפי עוללים ויונקים יסדת עז וכו׳

מִפִּי כָּל־עוֹלֵל כָּל־יוֹנֵק יִסַּדְתָּ
עֹז מוּל כָּל־שֹׂנֵא וּלְמַעַן צָרֶיךָ
לַשְׁבִּית אוֹיֵב מִתְנַקֵּם מֵעָלֶיךָ
וּבְכֵן זֵדִים שׁוֹנִים רֵגַע אִבַּדְתָּ :

* From פְּהֵנַת אַבְרָהָם a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Hacohen.* This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כי אראה שמיך מעשה אצבעותיך וכו׳

כִּי אֶל שָׁמֶיךָ הָרָמִים תִּכַּנְתָּ
פֹּעַל אֶצְבַּע שַׁדַּי אֶשָּׂא עֵינַיִם
כִּי מִשְׁתָּאֶה אַבִּיט גֹּבַה שָׁמַיִם
לְרָאוֹת יֶרַח כּוֹכָבִים כּוֹנַנְתָּ :

4.—מה אנוש כי תזכרנו וכו׳

מָה אִישׁ כִּי תִזְכֹּר לוֹ בְּמַעוֹן הַקֹּדֶשׁ
וַתֵּט אֹזֶן אֵלָיו מֵאֶשְׁנַב שָׂחַק
מָה בֶּן־אָדָם אֱנוֹשׁ אָבָק וְשַׂחַק
לִפְקֹד אֹתוֹ כָּל־יוֹם כָּל־לַיִל כָּל־חֹדֶשׁ :

5.—ותחסרהו מעט מאלהים וכו׳

וַתֶּחְסַר לוֹ כִּמְעַט לִהְיוֹתוֹ עֶבֶד
לָאֵל . וּכְמוֹ מַלְאָךְ וּמְשֹׁרֵת צֶדֶק
כָּבוֹד עִטַּרְתָּ לוֹ עַל אֶרֶץ חֶרֶק
כֶּתֶר הָדָר אֵלָיו נָתַתָּ וָבֶד :

6.—תמשילהו במעשי ידיך וכו׳

תַּמְשִׁילֵהוּ עַל כָּל־פֹּעַל יָדֶיךָ
תַּחַת רַגְלָיו כָּל־דָּבָר שַׂתָּה
הַכֹּל לְכָבוֹד שִׁמְךָ בָּרָאתָ אַתָּה
וַתִּתֵּן לוֹ כָּל־הַנִּקְרָא בְּשִׁמְךָ :

7.—צנה ואלפים לכם וכו׳

צֹאן וַאֲלוּפֵי כֻלָּם נֶגְדּוֹ יִכָּרֵעוּ
גַּם כָּל־חַיְתוֹ שָׂדֶה יִרְדֶּה בַּכֹּחַ
צָפַע תַּנִּין וּכְפִיר יִרְמוֹס כַּחוּחַ
שַׁחַל וָפֶתֶן מִפָּנָיו נִכְנָעוּ :

8.—צפור שמים ודגי הים וכו׳

צִפּוֹר שָׁמַיִם לוֹ וּדְגֵי הַנָּהָר
עֹבֵר אָרְחוֹת יַמִּים אֵלָיו שׁוֹמֵעַ
יְמֻשׁוֹךְ לְוְיָתָן לוֹ מַיִם נוֹבֵעַ
וּתְבוּאוֹת שֶׁמֶשׁ לוֹ עִם גֶּרֶשׁ סָהַר :

9.—יי אדונינו מה אדיר שמך וכו׳

אָדוֹן עַל כָּל־אָדוֹן אֵל חָי מַלְכֵּנוּ
כַּמָּה אַדִּיר שִׁמְךָ בִּנְדִידֵי מַטָּה
אִם עַל הָאָרֶץ בְּרִבַּת אֵל שָׁקְטָה
כַּמָּה נוֹרָא שֵׁם אֵל עַל כָּל־אַרְצֵנוּ :

XI.

Truth*.

מִן הֶאֱמִים לֶעָלוֹת יִגָּעוּ
אִידִים חֲשׂוּכִים אֶל פְּנֵי רָקִיעַ.

* From קוֹל מוּסָר, by *R. Simson Cohen Modun.* The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אַךְ זָרְחָה שֶׁמֶשׁ, וְאוֹר תּוּפִיעַ,
נָסוּ צְלָלִים, אָפְסוּ גָוְעוּ:

מִן הָרְשָׁעִים, כִּי בְּבֹין הָטְבָּעוּ,
קִיטוֹר בְּזָבִים יַעֲלֶה יַרְקִיעַ,
אַךְ הָאֱמֶת תִּזְרַח וְקוֹל תָּרִיעַ,
נָסוּ שְׁקָרִים רֶחֶקוּ נִכְנָעוּ:

אִמְרֵי אֱמֶת זָהֹב בְּכוּר נִצְרָפוּ
יְבֻחָנוּ הֵיטֵיב וְיִתַּמָּמוּ;
יִתְכּוֹנָנוּ לָעַד וְלֹא חָלָפוּ:

סִיגֵי שְׁקָרִים נִתְּכוּ חִישׁ תַּמּוּ,
מֵעַד אֱמוּנִים יִבְרְחוּ נִגְפּוּ;
אַנְשֵׁי אֱמֶת עַל כֵּן לְנֶצַח הוּרָמוּ:

XII.

Hope and Fear*.

יִרְאָה וְתִקְוָה תּוֹךְ לִבִּי צָבְאוּ
יוֹם יוֹם, וְלֹא אֶשְׁקוֹט וְלֹא אַרְגִּיעַ:
זֹאת תַּחֲזִיק אוֹתִי, וְזֹאת תַּבְנִיעַ·
אַךְ זוֹ לְזוֹ צָרוֹת, וְקוֹלָן נָשְׂאוּ:

---

* See the preceding Note.

אִרְא יְמֵי רָעָה, וְלֹא יִתְמַהְמָהוּ;
אֶבְטַח, וְאוֹר כִּחֵי עֲדֶן יוֹפִיעַ·
אֶרְעֶה לְיוֹם מִיתָה לְחֵי יַגִּיעַ,
אֶחְסֶה בְּאֵל חוֹנֵן, חֲסָדָיו נִפְלָאוּ:

קְוֵה זְמַנִּי, בַּנְּעִימִים אֶשְׁמְחָה,
אָכֵן שְׁעִיפַי יָרֵאוּ נִבְהָלוּ:
מִתְּהַפּוּכוֹת עֵת, וְחָכְמָה נִסְרָחָה:

עוֹד כָּל־יְמֵי אֶרֶץ, וְלֹא יֶחְדָּלוּ,
תִּקְוָה וְיִרְאָה זֹאת לְזֹאת לֹא נָצְחָה;
עַד־כִּי בְנֵי אִישׁ לַשְּׁאוֹל יוּבָלוּ:

XIII.

The Contented Shepherd.

רוֹעֶה עֶדְרָיו נַעַר
אֵין מִמֶּנַּת חֶלְקוֹ טוֹבָה בָּאָרֶץ:
כָּל־מַחְשָׁבוֹת לִבּוֹ תַּשְׁפִּילָנָה שֶׁבֶת;
בַּל־תַּחְמוֹד נַפְשׁוֹ בִּגְדוֹלוֹת לֶכֶת,
כִּי אִם רְעוֹת צֹאנוֹ אֶל עֵין הַמַּיִם,
וְלִפְיוֹ חֶלְבָּם קָחַת·
יַבִּיט בְּצֵאת אָדוֹם מִקֶּדֶם שֶׁמֶשׁ·

---

* From לְיִשָּׁרִים תְּהִלָּה by *Moses Chaim Luzzato.*

מַעְיַן אֲשֶׁר נֶאֱמָנוּ
מֵימָיו . וְלֹא יְכַזְּבוּ ׃
יְשׁוּר בְּלֵב שָׂמֵחַ ׃
הָלוֹךְ וְנָגֵן מִתְהַלֵּךְ אֶל רֶגֶל
צֹאנוֹ . כְּמַרְעִיתָם עֵינָיו יִבְחָנוּ׃
עֶשְׂבֵי הֶרֶרָיו . אַף שִׂפְתוֹתָיו שָׂבַח
אֶל יוֹצְרָם תַּבַּעְנָה ׃
אַשְׁרָיו וּמָה טּוּבוֹ . כַּמָּה יְמַתָּקוּ
לוֹ כָּל־יְמֵי חַיָּיו . כַּמָּה יַרְגִּיעַ ׃
כִּי כָּל־אֲשֶׁר תַּהְפּוּךְ תֵּבֵל הַלֵּזוּ
עָלָיו מְסִיבוֹתֶיהָ
יִבְזֶה וְלֹא יָחוּשׁ . לֹא יֵדַע רֹגֶז .
יִשְׂמַח בְּעָנְיוֹ . כִּי לֹא חָמַד עֹשֶׁר ׃
קִנְאָה וְכָבוֹד לֹא לִבּוֹ יְלַהֲצוּ ׃
טוֹב לוֹ מְלוּנָתוֹ מֵהֵיכַל מֶלֶךְ .
מַקֵּלוֹ וְיַלְקוּטוֹ מִבִּגְדֵי חֹפֶשׁ ׃
עֶלְמָה אֲשֶׁר לוֹ חֶבֶל
תְּפוֹל . הֲלֹא לָבֶטַח
בְּהּ יֵעָלוּז לִבּוֹ . בּוֹ לִבָּהּ יָגֵל ׃
אֵין מַחֲרִיד לָהֶם . רָע לֹא יֵדָעוּ ׃
סָבִיב לְשֻׁלְחָנָם כְּשִׁתִילֵי זָיִת
זַרְעָם מְלֵאִי גִיל יִרְאוּ יַבִּיטוּ .
עַל נַחֲלַת חֶלְקָם כָּל־עֵת כָּל־רֶגַע .
לְמִחוֹנְנָם תּוֹדוֹת אֶלֶף יִתְּנוּ ׃

XIV.

Rules of Life*.

מִי זֶה הָאִישׁ שׂוֹחֵר שָׁלוֹם עַד קֶבֶר
לָשֶׁבֶת בֶּטַח כָּל־יָמָיו מִפַּעַר.
פֹּה בִּדְרָכַי תֵּלֵךְ אַל תֵּט אֶל עֶבֶד.
כִּי זֶה הֵיכַל כָּל־טוּב. אַף זֶה הַשַּׁעַר:

עַל הוֹן תָּשִׂישׂ. רַק לֹא תֵחַת עַל שֶׁבֶר.
אַתָּה תָּחְכָּם. רַק לֹא תָבוּז אִישׁ בַּעַר.
בַּנַּעַם תִּתְרָאֶה לִקְרַאת כָּל־גֶּבֶר.
אֶת־הַיָּשִׁישׁ תֶּהְדַּר. תְּחוֹן הַנַּעַר:

אַל נָא תֶּהְגֶּה אִם לֹא תִשְׁפֹּט כָּל־אֹמֶר.
אַל נָא תִשְׁפֹּט אִם לֹא תַחְקֹר כָּל־טַעַם.
אַל נָא תַחְקֹר אֶת־הַנִּשְׁגָּב מֵחָמֶר:

אִם יֵשׁ עַוְלָתָה בָּךְ. אַחַר אַל תּוֹכַח.
אִם זָר שִׁמְךָ נֹאֵץ אַל תֵּט בַּזָּעַם.
שִׁיתָה תָּמִיד יִרְאַת שַׁדַּי אֶל נֹכַח:

---

* From אֵלֶּה בְּנֵי חַנְעוּרִים, by *Ephraim Luzzato*. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

XV.

The Metamorphosed Physician*.

יַלְדָּה יָפָה אַחַת וּמְאֹד אֹהֶבֶת
בָּאָה בֵיתָה רוֹפֵא מָזוֹר לָקַחַת,
לֵאמֹר, כִּי זֶה יָמִים נַפְשָׁהּ כּוֹאֶבֶת,
אַף בַּלֵּילוֹת רָחַק מִמֶּנָּה נַחַת:

עוֹד הַשֶּׂגֶל הַזֹּאת אֶצְלוֹ נִצָּבֶת,
שָׁלַח יָדוֹ לַחְקֹר אִם יֵשׁ קַדַּחַת,
וַתֵּצֵת בְּלִבּוֹ פִּתְאוֹם שַׁלְהֶבֶת,
אָהַב, נִלְכַּד גַּם הוּא אֶל תּוֹךְ הַפַּחַת:

נִדְהַם אַף מִשְׁתָּאֶה הָיָה הַגֶּבֶר:
עַד הַחוֹלָה שֵׁנִית הֵטִיבָה טַעַם,
בִּי הָאָרוֹן, הַאֵין מַרְפֵּא לָשָׁבָר?

אָז הוּא: הָהּ רַעְיָתִי אַל נָא תַּחְשׁוֹכִי
חִבְּשִׁי אַתְּ אֶת־פִּצְעִי; אָמְנָם הַפַּעַם
לֹא הָרוֹפֵא, אַךְ הַחוֹלָה אָנֹכִי:

---

* See the preceding note.

XVI.

PHILANTHROPY*.

יְיָ אֹהֵב גֵּר, לָתֵת לוֹ לֶחֶם
לָתֵת לוֹ שִׂמְלָה, כִּי כוֹנְנוֹ בְּרַחֵם
כַּאֲשֶׁר כּוֹנֵן אֶזְרַח, כּוֹנֵן מַלְכֵּהוּ,
גַּם אֲסִיר בּוֹר, יַעֲבִידוּ בוֹ בְּפֶרֶךְ,
אִם יְרֵא אֱלֹהִים הוּא וּתְמִים דַּרְכּוֹ,
יְיָ עִוֵּר לוֹ, יִשְׁעוֹ יַרְאֵהוּ:

כֶּחָצִיר כָּאֲרֵז אֲשֶׁר יִפְרָחוּ
מִטַּל, וּמִמְּטַר שָׁמַיִם יִצְמָחוּ
עַל שֶׁפֶל עַל נִשָּׂא עָבִים נָזָלוּ:
בֵּן כָּל־אָדָם, טוּבָם מֵעַל יִינָקוּ
עַמִּים כֻּלָּם בְּחֻפְצֵיהֶם יִדְבָּקוּ
וַיְיָ טוֹב לַכֹּל, אִם טוֹב פָּעָלוּ:

אִם מֵרֹאשׁ נִבְרָא הָאָדָם בְּצַלְמוֹ
מַרְוֵעַ נִשְׁאַל בֶּן מִי זֶה הָעֶלֶם?
מִמִּי נָחַל כָּבוֹד, מִי זֶה עִטְּרֵהוּ?

---

* From שִׁירֵי תִפְאֶרֶת, by *Hartwig Wessley*.

רוּחַ אָדָם יֵשׁ בּוֹ, חֵלֶק מִמַּעַל :
לוּ מִמְּזוֹרַח שֶׁמֶשׁ—לוּ מִיָּם יַעַל,
חָכְמָתוֹ עָמְדָה לוֹ, צִדְקוֹ גְּדָלֵהוּ :

רֹאשׁ יִשְׁרֵי לֵב בֶּן־מִי הָיָה ? בֶּן תֵּרֶח—
מְגֻזַּע עֹבֵד אֵל זָר יָצָא פָּרַח
וַיְהִי לְעֵין חַיִּים אֶל יוֹשְׁבֵי חָלֶד :
כִּי חָכְמָה תִּפְאֶרֶת טוֹב גַּם בְּמִשּׁוּכַת חֶרֶק ?
מִמֶּלֶךְ זָקֵן וּכְסִיל בּוֹזֶה צָדֵק
מַה יָּקָר אִישׁ חָכָם מִסְכֵּן וְיָלֶד :

אִם צוּרִי חַלָּמִישׁ אֵין בָּהֶם לֵיחַ,
וּבְשׁוֹאָה וּמְשׁוּאָה אֵין פִּרְחֵי רֵיחַ,
בֵּין כָּל־עַם שׁוֹבָב יֵשׁ מֵטִיב מַעֲשֵׂהוּ,
אֵיפֹה אֶרֶץ רָעָה, רַבַּת אִוֶּלֶת,
אוֹ אַיֵּה מַמְלָכָה אָוֶן פּוֹעֶלֶת,
לֹא יֻלַּד בָּהּ אוֹהֵב אֶל וּמְכַבְּדֵהוּ ?

עַמִּים כֻּלָּם מֵאָב אֶחָד יָצְאוּ ;
אִם אֶל מוּסַר אֲבוֹתָם לֹא שָׁמְעוּ,
אֶת־תִּפְאֶרֶת אֲבוֹתָם לֹא אָבְדוּ :
אֶחָד מִמִּשְׁפַּחְתָּם יֵיטִיב מַעֲשֵׂהוּ
בִּדְמוּת אֲבוֹתָיו הוּא, אָהוּב קוֹנֵהוּ
תּוֹעִים יָשִׁיב אֶל אֵל, צֶדֶק יְלַמְּדוּ :—וכו׳

XVII.

SEVERINII BOETII

DE CONSOLATIONE PHILOSOPHIÆ.

CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris!
Namque alia extento sunt corpore, pulveremque verrunt,
Continuumque trahunt vi pectoris incitata sulcum,
Sunt quibus alarum levitas vaga, verberetque ventos,
Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,
Vel virides campos transmittere, vel subire silvas.
Quæ variis videas licet omnia discrepare formis,
Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,
Atque levis recto stat corpore, despicitque terras,
Hæc nisi terrenus male desipis admonet figura.

Qui recto cœlum vultu petis, exerisque frontem,
In sublime feras animum quoque; ne gravata possum,
Inferior sidat mens corpore seltius levato.

XVII.

תרגום:

שָׁנוּ צוּרוֹת חַיּוֹת לָזוּ מִלָּזוּ.
יֵשׁ עַל־גָּחוֹן זוֹחֵל עָפָר יִלְחֹכוּ
יֵשׁ כְּנָף יִפְרֹשׂוּן. מָרוֹם יְהַלֹּכוּ.
כֹּה וָכֹה יַכּוּ רוּחַ וְיִפָּזוּ:

יֵשׁ לְצַעֵר בְּאַדְמָה עָלוֹ עָלְזוּ.
יָשׁוּטוּ בַּיְעָרִים. שָׁדוֹת יְדַרְכוּ:
כּוּלָן חַיּוֹת הַחָמְרִיּוֹת. יַהְפֹּכוּ:
אַרְצָה פָּנֵימוֹ. שְׁאֵת רֹאשׁ לֹא הָעֵזוּ:

וַיִּבְדֹּל אָדָם זָקוּף לָלֶכֶת:
יִמְאַס אַדְמַת עָפָר. יַבִּיט שָׁמַיִם:
זְכָרוֹן לָנוּ בַּל־נִטְבַּע בָּרֶפֶשׁ:

אַתָּה. כִּי לִשְׁחָקִים תִּשָּׂא עֵינַיִם.
רָם הַקּוֹמָה. רוֹמֵם גַּם אֶת־הַנֶּפֶשׁ
אֵיךְ יִגְבַּהּ גֹּלֶם. וּתְהִי זֹאת מְשֻׁלֶּכֶת:

XVIII.

GOD SAVE THE KING.

God save our noble King
William! Long live the King,
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King!

O Lord our God arise,
Scatter his enemies,
And make them fall!
Confound their politics,
Frustrate their knavish tricks,
On him our hearts are fix'd,
O save us all!

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign!

XVIII.

אל שמר המלך

אֵל שֹׁמֵר וְיֹלֶם מַלְכֵּנוּ ·
לְעוֹלָם יְחִי מַלְכֵּנוּ ·
אֵל שֹׁמֵר הַמֶּלֶךְ :
שְׁלַח שָׁלוֹם בְּנָוֵהוּ ·
בְּעֹז וְהָדָר עַטְּרֵהוּ :
לָעַד הַמְשִׁילֵהוּ ·
אֵל שֹׁמֵר הַמֶּלֶךְ :

אָנָּא אֱלֹהִים קוֹמָה ·
בְּאוֹיְבָיו תְּנָה מְהוּמָה ·
וְהַפְּילֵמוֹ :
הָפֵר תַּחְבֻּלֹתָם ·
סַכֵּל-נָא עֲצָתָם ·
לְעַמּוֹ תֵּן מְשִׁאֲלֹתָם ·
וְהוֹשִׁיעֵמוֹ :

מְבָחַר בִּרְכָתְךָ אֵל
לְהָרִיק עָלָיו הוֹאֵל :
לָעַד יִמְלוֹךְ !

May he defend our laws,
And ever give us cause
To sing with heart and voice,
God save the King!

O, grant him long to see
Friendship and unity
Always increase!
May he his sceptre sway,
All loyal souls obey,
Join heart and voice, huzza!
God save the King!

XIX.

LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle?

LA TOURTERELLE.

Je gémis: j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur
Ne te fasse mourir comme elle?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

יָגֵן בְּעַד חֻקֵּינוּ ׃
אָז יִשְׂמַח לִבֵּנוּ ׃
וְנָשִׁיר בְּכָל מְאֹדֵנוּ ׃
אֵל שְׁמֹר הַמֶּלֶךְ ׃

עוֹד עֵינָיו תֶּחֱזֶינָה
יְדִידוּת וְאַחְוָה תִּרְבֶּינָה
בְּכָל עִיר וָפֶלֶךְ ׃
יֵרֵךְ שִׁבְטוֹ בְּגִדְלָה ׃
נַעַבְדָנוּ בְּגִילָה ׃
וְנָרוֹן בְּקוֹל צֶהֱלָה ׃
אֵל שְׁמוֹר הַמֶּלֶךְ ׃

H.

XIX.

הַתּוֹר וְהַהֵלֶךְ ׃

ההלך

מַה לְתוֹרִי כִּי בַּיַּעַר זֶה אֵבֶל הַגְּדִילָה ?

התור

נִגְדַּע הוֹדִי , רֵעִי וְדוֹדִי , לְוֹאַת אֵילִילָה ׃

ההלך

וְאֶת הַצִּיד אֲשֶׁר לָקַח מַחְמַד עֵינֶיךָ
הֲלֹא תִירָאִי , כִּי יִשְׁפּוֹךְ גַּם אֶת־דָּמַיִךְ ?

התור

אִם הוּא לֹא יְהַרְגֵנִי , הֲלֹא הַיָּגוֹן יְמִיתֵנִי ׃

H.

XX.

Morgengedanken.

Der Mond verbirgt ſein Licht, der Nebel grauer Schleier
Deckt Luft und Erde nicht mehr zu;
Der Sterne Glanz erbleicht, der Sonne reges Feuer
Stört alle Weſen aus der Ruh.

Der Himmel färbet ſich mit Purpur und Saphiren,
Die frühe Morgenröthe lacht,
Und vor der Roſen Glanz, die ihre Stirne zieren,
Entflieht das blaſſe Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternenbühne
Naht das verklärte Licht der Welt;
Die falben Wolken glühn von blitzendem Rubine,
Und brennend Gold bedeckt das Feld.

Die Roſen öffnen ſich und ſpiegeln an der Sonne
Des kühlen Morgens Perlenthau;
Der Liljen Ambradampf belebt zu unſrer Wonne
Der zarten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felder
Und treibt vergnügt den ſchweren Pflug;
Der Vögel rege Schaar erfüllet Luft und Wälder
Mit ihrer Stimm' und frühem Flug.

XX.

רָעְיוֹנִי שַׁחַר :

הַיְרֵחַ שׁוֹאֵף אֶל מְקוֹמוֹ לְהִסְתַּתֵּר ,
וַעֲרָפֶל הַמְכַסֶּה תֵּבֵל הָלַךְ לוֹ ;
כּוֹכְבֵי שָׁמַיִם בִּמְסִבָּם אָסְפוּ נָגְהָם ,
וּמוֹצֵא שֶׁמֶשׁ עוֹרֵר כָּל־יְשֵׁינֵי אָרֶץ :

הַשָּׁמַיִם לָבְשׁוּ סַפִּיר וְאַרְגָּמָן ,
עַפְעַפֵּי שַׁחַר שָׁשִׁים וּמְשִׂיבִים כָּל־חָי ,
וְכוֹכְבֵי בֹּקֶר אָבְדוּ הִלָּם , נָסִים
מִלִּפְנֵי הוֹד הַדְרַת פְּנֵיהֶם :

בְּשַׁעֲרֵי זְבוּל כּוֹכָבִים אָדְמוּ מִפְּנִינִים
הַשֶּׁמֶשׁ מַחֲפָתוֹ שָׁשׁ לָרוּץ אֹרַח ,
עָבֵי שְׁחָקִים מַבְרִיקִים כִּבְרַק אֹדֶם
וְכָזָהָב מוּפָז כְּפָה אֶת פְּנֵי הַשָּׂדֶה :

פִּתְּחוּ הַשּׁוֹשַׁנִּים , וְנוֹצְצִים לִקְרָאתוֹ
אֶגְלֵי טַל בֹּקֶר אֲשֶׁר עֲלֵיהֶם שׁוֹכְבִים :
הַדּוּדָאִים נָתְנוּ רֵיחַ , נוֹזְלִים בְּשָׂמִים ,
וְעוֹלֵי הַשָּׂדֶה וְכֹל אֲשֶׁר בּוֹ צוֹמֵחַ :

יִקַּץ אִישׁ הַשָּׂדֶה לְמַהֵר לַעֲבוֹדָתוֹ
בְּקוֹל שִׁיר וְרֶנֶן מְפַתֵּחַ וּמְשַׂדֵּד אַדְמָתוֹ ,
יַעַר וְכָל־עֵין בּוֹ מְרִיעִים לְקוֹל צִפֳּרִים ,
לָעוֹף בְּמוֹעָף , וְלָשִׁיר בְּשִׁירִים :

O Schöpfer! was ich ſeh', ſind deiner Allmacht Werke,
Du biſt die Seele der Natur;
Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,
Sind deiner Hand Geſchöpf' und Spur.

Du ſteckſt die Fackel an, die in dem Mond' uns leuchtet,
Du giebſt den Winden Flügel zu,
Du leihſt der Nacht den Thau, womit ſie uns befeuchtet,
Du theilſt der Sterne Lauf und Ruh.

Du haſt der Berge Stoff aus Thon und Staub gedrehet,
Der Schachten Erz aus Sand geſchmelzt;
Du haſt das Firmament an ſeinem Ort erhöhet,
Der Wolken Kleid darum gewälzt.

Dem Fiſch, der Ströme bläſ't und mit dem Schwanze ſtürmet
Haſt du die Adern ausgehöhlt;
Du haſt den Elephant auf Erden aufgethürmet,
Und ſeinen Knochenberg beſeelt.

Des weiten Himmelsraums ſaphirene Gewölber
Gegründet auf den leeren Ort,
Das ungemeßne All, begrenzt nur durch ſich ſelber,
Hob aus dem Nichts dein einzig Wort.

אַתָּה אֱלֹהִים ׃ לְבַדְּךָ עָשִׂיתָ כָּל־אֵלֶּה ׃
יָצַרְתָּ אַף עָשִׂיתָ ׃ אַתָּה חַי עוֹלָמִים ׃
אוֹר כּוֹכָבִים וּמַסְלוֹתָם ׃ הוֹד שֶׁמֶשׁ וְעָנָו ׃
מַעֲשִׂים כּוֹנְנוּ יָדֶיךָ ׃ אֵל אֱלֹהִים ׃

אַתָּה הַכִּינוֹתָ מָאוֹר לַיָּרֵחַ ׃
אַתָּה הוּא הַנּוֹתֵן נְגָפִים לָרוּחַ
אַתָּה מוֹרִיד שִׁכְבַת הַטַּל עַל הָאָרֶץ
תֹּאמַר לַכּוֹכָבִים ׃ סֹבּוּ ׃ שׁוּבוּ ׃ וְנוּחוּ ׃

מֵחֹמֶר וּמֵאָבָק הֶעֱמַדְתָּ הַרְרֵי עֹז ׃
וַתַּתִּיךְ בַּסְּתוּם חוֹל לַעֲפָרוֹת זָהָב ׃
יָסַדְתָּ גִּבְעוֹת עוֹלָם מִימֵי קֶדֶם ׃
עָבֵי שְׁחָקִים בַּלְּבוּשׁ כִּסִּיתָם סָבִיב ׃

אַתָּה חָצַבְתָּ עֹרְקֵי תַּנִּין הַגָּדוֹל
שׁוֹפֵךְ מֵי הַיָּם בְּאַפָּיו וּבְכֹחוֹ מַרְעִישׁ ׃
הַפִּיל צָבַרְתָּ מֵעָפָר גְּבֹהַּ וְתָלוּל ׃
וַתִּתֵּן בַּגַּל עַצְמֹתָיו נֶפֶשׁ חַיָּה ׃

סְפוּנֵי שְׁמֵי הַשָּׁמַיִם וְצִבְאֵיהֶם ׃
חֲתוּלִים בִּרְצוֹנְךָ מוּסָדִים עַל בְּלִי מָה ׃
הָאָרֶץ הַזֹּאת אַף בִּגְבוּלֶיהָ מָגִבֶּלֶת ׃
אַתָּה אָמַרְתָּ תֶּהִי ׃ וַתְּהִי מֵאָיִן ׃

Doch dreimal großer Gott! es sind erschaffne Seelen
Für deine Thaten viel zu klein;
Sie sind unendlich groß, und wer sie will erzählen,
Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher ich bleib' in meinen Schranken,
Du Sonne blendst mein schwaches Licht;
Und wen der Himmel selbst sein Wesen hat zu danken,
Braucht eines Wurmes Lobspruch nicht.

Haller.

XXI.

LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante;
Nice, mia Nice, addio:
Come vivrò, ben mio
Cosi lontan da te?

Io vivrò sempre in pene,
Io non avrò più bene;
E tu, chi sa se mai
Ti sovverrai di me?

Soffri che in traccia almeno
Di mia perduta pace
Venga il pensier seguace
Su l'orme del tuo piè

גָּדוֹל וְנוֹרָא מַה נִּפְלָאִים מַעֲשֶׂיךָ׃
וּנְשָׁמוֹת עָשִׂיתָ לֹא יוּכְלוּ שַׁעֲרָם.
גָּדְלוּ עַד לִמְאֹד וְלִנְדוּלָתָם אֵין חֵקֶר.
אַךְ בְּנֵי בְלִי קֵץ יָבוֹאוּ וְיַסְפְּרוּ הוֹדָם׃

נִמְצָא בְּלִי מוּשָׂג׃ יָדַעְתִּי אֶת־עָרְכִּי
אוֹר שִׁמְשֵׁךְ מַאֲפִיל הָאוֹר לְנָתִיבָתִי׃
וְלַאֲשֶׁר הַשָּׁמַיִם רוֹפְפִים מִגַּעֲרָתוֹ
מַה יִּתֵּן־לוֹ שֶׁבַח בֶּן־אָדָם תּוֹלַעָה?

XXI.

תרגום

הִנֵּה בָּא מוֹעֵד לָכְתֵּבִי׃
שָׁלוֹם לָךְ וּלְשָׁלוֹם לַכִּי׃
אֵיכָה נָא אָחָיָה מֵעַתָּה
מֵרָחוֹק מִיָּפְתִּי?

הָהּ! לֹא־עוֹד אֶמְצָא מַרְגּוֹעַ.
רַק רָעוֹת אָשְׂבַּע שָׂבוֹעַ׃
וּלְבָבֵךְ מִי הִיוֹדֵעַ
אִם־יָשׁוּב יְזַכּוֹר אוֹתִי?

אַף־אִם־בִּי עוֹד לֹא תַחְפְּצִי.
אַתְּ אַל־נָא בִּשְׁמִי תָּקְצִי׃
וּבְכָל־אֶרֶץ אַתְּ נִסַּעַת
אַל־נָא תָּשִׁי עֲנוּתִי׃

Sempre nel tuo cammino,
Sempre m'avrai vicino;
E tu, chi sa se mai
Ti sovverrai di me?

Io fra remote sponde
Mesto volgendo i passi,
Andrò chiedendo ai sassi:
La ninfa mia dov' è?

Dall'una all'altra aurora
Te andrò chiamando ognora;
E tu, chi sa se mai
Ti sovverrai di me?

Io rivedrò sovente
Le amene Piagge, o Nice,
Dove vivea felice,
Quando vivea con te.

A me saran tormento
Cento memorie e cento;
E tu, chi sa se mai
Ti sovverrai di me?

זְכָרוּנִי בַּהֲלִיכוֹתַיִךְ
יְהִי־נָא קָרוֹב אֵלָיִךְ ׃
וּלְבָבֵךְ מִי הַיּוֹדֵעַ
אִם יָשׁוּב יִזְכֹּר אוֹתִי ?

אָנֹכִי אָבֵל חֵלֶכָה ,
עֵת בְּקָצֶה תֵּבֵל אֵלֶכָה ,
אֶל־כָּל־אֶבֶן וּלְכָל־סֶלַע
אָז אֶשְׁאַל , אֵי רַעְיָתִי ?

אֶקְרָאֵךְ בָּאֲשֶׁר אֶשְׁכְּנָה
מְתֵימָנָה הַצָּפוֹנָה ׃
וּלְבָבֵךְ מִי הַיּוֹדֵעַ
אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

הָהּ ! עֵינַי , הֵן עוֹד אַתֶּנָּה
כָּל חֶלְקָה טוֹבָה תִּרְאֶינָה ,
זוּ עַל־רוֹב שָׁלוֹם וָעֹנֶג
גַּרְתִּי בָּהּ אֶת־יוֹנָתִי

עַל זִכְרוֹן טוֹבוֹת חָדְלוּ
עֲצָמוֹתַי אָז יִבָּהֵלוּ ׃
וּלְבָבֵךְ מִי הַיּוֹדֵעַ
אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

Ecco, diro, quel fonte,
Dove avvampò di sdegno,
Ma poi di pace in pegno
La bella man mi diè.

Qui si vivea di speme;
La si languiva insieme ;
E tu, chi sa se mai
Ti sovverrai di me ?

Quanti vedrai giungendo
Al nuovo tuo soggiorno,
Quanti venirti intorno
A offrirti amore e fè!

Oh Dio! chi sa fra tanti
Teneri omaggi e pianti,
Oh Dio! chi sa se mai
Ti sovverai di me?

Pensa qual dolce strale,
Cara, mi lasci in seno,
Pensa che amò Fileno
Senza sperar mercè:

אָז אֹמַר : פֹּה עַל־הָעַיִן
הִיא הִרְחִיקָה מֶנִּי עַיִן ;
הַאֻמְנָם אַחַר שָׁכְבָה ,
וַתָּבֹא בִּבְרִית אִתִּי :

פֹּה מְשׂוֹשׂ קָרוֹב יְחֻלֵּנוּ ,
לַהַב חֵשֶׁק שָׁם אֻכְלֵנוּ :
וּלְבָבֵךְ מִי הֵיוֹדֵעַ
אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

כַּמָּה אָז יָרוּצוּ , כַּמָּה ,
שָׁם בַּאֲשֶׁר מִשְׁכָּנֵךְ שָׁמָּה ,
לֵאמֹר לָךְ : אַל־נָא תִמְאָסִי
חִבָּתִי וֶאֱמוּנָתִי !

בְּרֹאוֹתֵךְ רַבִּים יִכְרָעוּ ,
וּבְמַרַת רוּחָם יִרְמָעוּ ,
הָהּ ! לִבֵּךְ מִי הֵיוֹדֵעַ
אִם יָשׁוּב יִזְכֹּר אוֹתִי

בִּי תַּשְׁאִירִי רֹאשׁ הַנָּשֶׁק ,
בְּלִבְבִי מַחַץ הַחֵשֶׁק ;
זִכְרִי זֹאת , יָפָה ; וּזְכֹרִי
כִּי חִנָּם כָּל־אַהֲבָתִי .

Pensa, mia vita, a questo
Barbaro addio funesto;
Pensa——Ah! chi sa se mai
Ti sovverrai di me?

— ——— —

XXII.

SONETTO DEL MARINI.

Apre l'uomo infelice allor the nasce,
In questa vita di miserie piena,
Pria ch'al sol, gli occhi al pianto, e nato appena
Va prigionier fra le tenaci fasce.

Fanciullo poi, che non piu latte il pasce,
Sotto rigida sferza i giorni mena.
Indi, in età più ferma e più serena,
Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,
Fatiche e morti, infin che curvo e lasso
Appoggia a debil legno il fianco antico!

Chiude alfin le sue spoglie angusto sasso,
Ratto cosi, che sospirando io dico;
Dalla culla alla tomba è un breve passo.

צָרְתִי יָפָה ׀ הָבִינִי ׃
בִּינִי נָא אֵיךְ תַּעֲזְבִינִי
בִּינִי נָא—הָה ! מִי יוֹדֵעַ
אִם־יִזְכֹּר לִבֵּךְ אוֹתִי ?

כנור נעים

XXII.

יִפְתַּח אֱנוֹשׁ אְנוּשׁ בְּיוֹם הֻלֶּדֶת
עֵינָיו בְּקוֹל דְּמָעָה וְיִוַּל־מַיִם ?
אָז בַּשְּׁבִי יֵלֵךְ ׀ וְהַמְיַלֶּדֶת
חִישׁ תַּחֲבוֹשׁ אֹתוֹ בְּבִנְחֻשְׁתַּיִם ׃

יִגְדַּל ׀ וְהַמְלַמֵּד בְּיָד שְׁקֶדֶת
נִצָּב לְעֻמָּתוֹ כְּאִישׁ בֵּינָיִם ׃
אַחַר יְבַקֵּשׁ חֵן וּבַת נֶהְמֶדֶת ׀
וְיִהְיֶה עָמֵל נַפְשׁוֹ מִלֹּא חָפְנַיִם

כַּמָּה וְכַמָּה אַחֲרָיו יִדְלָקוּ ׀
הַוּוֹת וּמַכְאוֹבוֹת ׀ וְרָע וְיִגְיַע ׀
עַד־אִם שְׁחוֹחַ יֶחֱזִיק בַּפֶּלֶךְ !

יִגְוַע מְהֻדָּרָה כָּל ׀ שְׁאוֹלָה יֵלֵךְ ׃
עַל־כֵּן בְּאַנְחָתִי אֲנִי אַבִּיעַ ׃
לֶדֶת וְיוֹם מִיתָה מֵעַט רָחָקוּ ׀

שמואל דוד לוצאטו

XXIII.

Non ebur, neque aureum &c.

Hor. Od. 18. L. 2.

לֹא הֵיכְלֵי עֶגֶל, מְצֻפֵּי שֵׁן וְכָתֶם,
לֹא אַרְמוֹנֵי שֵׁשׁ, בְּנֵי עַמּוּדֵי אָרֶז,
לֹא שְׁכִיוֹת חֶמְדָּה (מַתַּת הַשָּׁפַע)
וְסִגְלוֹת מְלָכִים נְחוֹנוֹתִי אָנֹכִי;
אַדֶּרֶת שִׁנְעָר גְּוִי בֶּגָאוֹן וָהוֹד
בַּל תְּכַסֶּה, וּגְלוֹמֵי תְּכֵלֶת;
לֵב שָׂמֵחַ חֶלְקִי, וְרוּחַ אֱמוּנָה·
וְאֹתִי עָנִי רוֹנִים יִדְרֹשׁוּן,
סוֹד עִמִּי לְהַמְתִּיק, עִמִּי הִתְעַלֵּם;
שָׂמֵחַ בְּחֶלְקָה קְטַנָּה אַחַת
סֶלָה שָׂנְאָה נַפְשִׁי וַחֲלָקוֹת;
וְיוֹם חֹדֶשׁ וְשָׁנָה חִישׁ יַחְלֹפוּן
בְּנָעִימִים לִי, וְרוֹב שָׁלוֹם·—
אַתָּה, רְחַב נֶפֶשׁ! בְּשַׁעֲרֵי מָוֶת
גְּדוֹלוֹת עוֹד תְּבַקֵּשׁ אַתָּה;
תַּחֲצוֹב בְּאַפְסֵי אֶרֶץ שָׁיִשׁ,
טִירָה, בְּנוֹת וְאַרְמוֹן נָצַח·
תַּרְשִׁישׁ תְּשַׁלַּח קַחַת אַלְמוּג

הָבִיא אֶרֶז וְשֵׁן מֶרְחַקִּים ׃
עֲנִי תְגוֹלֹל יָתוֹם דִּכְאַת
דַּם נָקִי תִּשְׁפּוֹךְ בֶּרֶם לַעֲשֹׂק
אַרְמוֹן תַּגִּיעַ בְּאַרְמוֹן פֹּה ׃
בֶּרֶם שָׁם בְּבֶרֶם עַד אֵין קָצֶה ׃
אֱוִיל ׃ הַמָּוֶת לַפֶּתַח רוֹבֵץ ׃
וְאַתָּה אֵין דַּי לָךְ עִיר וּמְלֹאָהּ ?
מְעוֹן צַר יִשְׁפֹּק לְךָ מְהֵרָה ׃
מְעוֹן רָמָה בְּחָשְׁבַת קָבֶר ׃
נַפְשְׁךָ אֱוִיל ׃ בַּל תִּשְׂבַּע ?
כְּסִיל ׃ בְּטִנְךָ יֶחְסַר תָּמִיד ?
פִּיהוּ עַד אַרְגִּיעָה יִפְצֶה
הַקֶּבֶר ׃ וְאַתָּה לֹא הָיִיתָ ׃—
שֶׁקֶר הַזָּהָב הֶבֶל הַפָּז ׃
חִנָּם ׃ מָמָוֶת לֹא יְמַלֵּט ׃
גַּם מֹשֵׁל גַּם עֶבֶד יַחַתּוּ
כִּי יִתֵּן קוֹלוֹ הַמָּוֶת ׃ יִגְזֹר ׃
וּשְׁאוֹל עַד מְהֵרָה יִבְלָעֵמוֹ ׃

REGISTER OF WORDS

EXPLAINED IN THIS WORK.

(I.) Refers to the First Part, 4th Edition, the figures refer to the Page.
The figures without any mark before them, refer to the Etymology and Syntax, 4th edition.

א

אָב I. 31
אָבַד 106
אַבֵּד "
אֲבַדּוֹן 84
אָבָה 131
אֹבֶה "
אֲבוֹי 172
אֶבְיוֹן 65
אֵבֶל I. 36
אָבִיב 45
אֶבֶל 172
אֶבֶן 49
אַבְנֵט I. 33
אָבָק 49
אַבְרָהָם 34
אֲגוֹן 141
אֶגֶדָה I. 37
אֲגַם 66
אַגָּן I. 37
אֲדָמָה 33
אָדֹם 5
אַדֶּרֶת 81
אָדַר / אָזַי 172
אָהַב 131
אֹהַב "
אֲהָבָה 15
אֲהָהּ 172
אוֹהֵל 71
אוֹ 172
אוֹדוֹת 247
אוֹי 172
אוֹיָה "
אֲוִיל 83
אוּלַי 172
אוּלָם "
אֻמָּן 70
אוֹפֶן 67
אוֹם 171
אוֹצָר 66
אוֹר / אוֹרָה 58
אוֹת 48
אָז / אָזַי 172
אָזַב 137
אָזַב 57
אֵזוֹב I. 46
אָזַן 26
אָח 48
אָחוֹת "
אֶחָד 91
אַחַת "
אָחָז 131
אַחֵר "
אָחוֹר 172
אַחֲרַנִּית "
אַחֲרֵי "
אַחֲרִית 65
אַט 172
אִי I. 26
אִי / אַיֵּה 172
אֵיךְ / אֵיכָה "
אֵיל 137
אַיִל 57
אַיָּלָה I. 46
אַיִן 48
אֵיפָה 37
אֵיפֹה 172
אֵיפוֹא "
אִישׁ 33
אִשָּׁה 50
אִישָׁה I. 46
אִישׁוֹן I. 67
אַךְ 172
אָכַל 20
אָכַל "
אֹכֶל "
אֲכִילָה 78
אֶכֶן 169
אִכָּר 63
אַל 172
אֵל 4
אֶל 37
אָלָה 79
אַלָּה I. 37
אֵלָה 97
אֱלֹהִים 99
אֵלּוּ 172
אֲלָלַי "

אֵלֶּם 73 | אֵמֶת 46 | אָנוּ אֲנַחְנוּ 29 | אָפְרֹחַ 65 | אַרְמוֹן *
אַלְמָנָה 184 | אִמּוֹן 68 | אַתָּה אָתְּ ,, | אֵצֶל 172 | אֶרֶץ 26
אָלָף 50 | אָמֹר 13 | אַתֶּם אַתֶּן ,, | אָצְבַּע I. 67 | אֵשׁ 4
אֵם 46 | אֹמֶר ,, | אַתֵּיר 57 | אוֹרֵב 73 | אַשּׁוּר 46
אִם 171 | אָמְנָם 172 | אָסַר 132 | אַרְבַּע 91 | אָשָׁם 164
אָמָה 53 | אֶמֶשׁ ,, | אָסַף 131 | אַרְבָּעִים 92 | אֲשֶׁר 99
אָמָה 171 | אַמְתַּחַת 82 | אַף 75 | אֲרִי , אַרְיֵה 72 | אֵת 172
אֱמוּנָה 142 | אָן אָנָה 172 | אַף־כִּי 172 | אָרוֹת 50 | אָתְמוֹל ,,
אָמֵן 171 | אָנָא ,, | אֶפֶס ,, | אַרְנָמֶן I. 33 | אָתוֹן 48
אֹמֶן 47 | אֱנוֹשׁ I. 73 | אֲפֹה 131 | אֹרֶךְ 71 | אָתָה 131
אֹמֶנֶת 46 | אֲנִי אָנֹכִי 29 | אֵפֶר 57 | אֵרֶם 33 | אוֹתִי , אֹתִי 172

ב

בְּאֵר 49 | בּוֹשׁ 138 | בְּכִירָה 78 | בַּעֲבוּר 172 | בָּרוּךְ 26
בָּאֵר 107 | בָּחוֹן 163 | בְּכוֹר 101 | בָּעֹר 107 | בֶּרֶךְ 107
בְּאֵר ,, | בָּחֹר 124 | בֹּל 172 | בָּעֵר ,, | בֶּרֶךְ ,,
בָּבֶל 133 | בֶּטַח 241 | בְּלִי ,, | בַּקְבּוּק I. 33 | בְּרָכָה 63
בֶּגֶד 70 | בֶּטֶן I. 78 | בִּלְעֲדֵי ,, | בֹּקֶר I. 55 | בֹּרַךְ 107
בְּגָלַל 172 | בִּין 16 | בִּלְתִּי ,, | בָּקָר 53 | בְּרִית 57
בֹּהוּ 181 | בֵּין 172 | בָּלַע 16 | בַּקָּשׁ I. 66 | בַּרְזֶל I. 33
בֶּהָלָה 63 | בִּינָה 78 | בִּלְעָל ,, | בָּר 163 | בָּשֵׁל 116
בְּהֵמָה 81 | בַּיִת 72 | בֵּן 27 | בֵּר 75 | בָּשָׂם I. 45
בַּהֶרֶת 63 | בָּכֹר 145 | בַּת 50 | בָּרָה 87 | בַּשֶּׂר 127
בּוֹא 161 | בֹּכֶה 76 | בַּעַל 84 | בָּרָא I. 47 | בָּיְשׁ 69
בּוֹר I. 31 | בְּכִיָּה ,, | בּוֹנָה 83 | בֹּרַח 48 | בְּתוּלָה 49

ג

גֹּאֵל 77 | גָּבֹר I. 72 | גְּבִיר 64 | גְּבֶרֶת 80 | גְּבוֹר 65
גָּבַהּ 145 | גֶּבֶר ,, | גְּבִירָה 81 | גְּבוּרָה 37 | גְּבוּל ,,

* A palace.

גָּדוֹל 47	גֵּו 83	גַּיִל 154	גַּם 173
גְּדֵל 71	גּוֹי 48	גַּל 74	גָּמָל 47
גָּדֵל 116	גּוֹרָל 133	גִּלְגַּל 190	גַּן 21
גְּדֵלָה 78	גּוּר 65, 16	גִּלָּה 145	גָּנַן „
גְּדִי 72	גָּוַע 137	גְּלוּת 66	גַּנָּב 67
גִּדַּע 121	גָּזָל 70	גִּלְעָד 190	גִּנֵּכָה 149
גָּדֵר 70	גֵּיא I. 27	גָּלַל 154	גָּזַע I. 72

גַּעֲרָה 78			
גֶּפֶן 16			
גַּרְגַּר I. 36			
גַּרְזֶן I. 33			
גִּזְבָּר „ „			
גֶּשֶׁם I. 35			
גֶּשֶׁת 128			

ד

דֹּב 47	דֶּגֶל 14	דִּין 127	דָּלַת 154
דָּבָר 13	דּוֹד I. 31	דּוֹר 49	דֶּלֶת 41
דָּבָר „	דּוּד 65	דַּי 172	דָּם 66
דְּבַשׁ 66	דָּוִד 132	דָּל 74	דָּעַת 82
דָּג 67	דַּיָּן I, 37	דִּבּוֹרָה I. 27	דֵּעָה I. 27

דֶּרֶךְ 40	
דָּרַשׁ 164	
דָּרַשׁ „	
דֹּשֶׁא I. 35	
דָּרְכָן I 41	

ה

הֵא 31	הוֹי 172	הִנֵּה 170	הָלְאָה 171
הֵאָח 172	הֵן 167	הָיָה 147	הֵלֵךְ I. 64
הָבָה 167	הוֹא 29	הוֹן 52	הָלַךְ 161, 16
הֲדָס 66	הִיא „	הַיּוֹם 169	הַלֵּל 152
הוֹד 37	הֵמָּה „	הֵימִיב 170	הוֹלֵל „
הוָה 168	הֵנָּה „	הֲלוֹם 172	הָדֵק 231

הַלְלוּיָהּ 152	
הָר 35	
הַרְבֵּה 172	
הָרַג I. 66	
הֵרִיוֹן 63	
הֵתֵל 102	

ז

זְאֵב I. 32	זָהָב 45	זָכַר 17	זְמָן 66
זֶבַח 83	זוֹלָתִי 168	זְכָרוֹן „	זָעַק 124
זֶה זוּ 97	זִיק I. 30	זָמִיר I. 69	זְעָקָה 127
זֹאת „	זַיִת 72	זַמָּם 151	זָר 63

זָרָה 36	
זֵר 64	
זָרַע 37	
זָקֵן 118	

ח

חַבַּק 166
חַבּוּרָה 78
חָג I. 31
חָד 89
חדֵשׁ 57
חָדָשׁ 142
חוֹחַ 64
חוּט I. 31
חוֹל „ „
חוֹם 37
חוּץ 172
חָזָה 77
חֶזְיוֹן I. 27
חִזָּיוֹן 63
חָזָק 107
חַזַק „
חֲזָקָה 150
חָזָק 88

חַי, חַיָּה 11
חָיָה 148
חַיִּים 141
חָכָה 164
חָכָם 69
חָכְמָה 80
חָכְמָה I. 46
חָכַם 5
חָלָב 11
חֵלֶב „
חֶלְבְּנָה „
חֶלְבּוֹן „
חָלָה 105
חָלָה „
חֵלָה 202
חֲלוֹם 163
חַלּוֹן 49
חֳלִי 72

חָלָל 133
חָלָם 132
חֵלֶק 70
חָלָק 88
חָם I. 31
חָמֵל 123
חֹמָה 51
חֵמָה I. 46
חֲמָה 10
חֲמוֹר 48
חָמוֹת „
חָמֵס 166
חֹמֶץ 89
חֲמוֹר 48
חֹמֶר 202
חֲמָרִים „
חֲמִשִּׁים 91
חֲמִשִּׁים 93

חֲמִישִׁי 94
חֲמִישִׁית „
חֲנִית 49
חָנָן 164
חָנֵף „
חָנַק 69
חָסִיד 154
חֲסִידָה 47
חָסַר 123
חָסָרוֹן 65
חָפַץ 118
חָפֵץ 95
חֲצִי 89
חָצַר 26
חֲצֵרָה I. 35
חֹק 75
חָקַר 154
חֻקָּה 78

חֹרֵב 80
חָרְבָּה „
חֶרֶב 187
חֲרָדָה 79
חָרִי 72
חָרָן 41
חֹרֵס 10
חֹרֵף 37
חֲרָפָה 80
חָרַשׁ 63
חֲרֵשׁ „
חָשַׁב 5
חִשֵּׁךְ I. 45
חָשַׁךְ „ „
חָשֵׁךְ „ „
חָשֵׁף „ „
חָתָן 48
חֹתֵן 73

ט

טָהוֹר 68
טָהֵר 107
טְהֵר „

טַבַּעַת 49
טָבַל 132
טוֹב 85

טוּב 149
טוּר I. 31
טַל „ „

טָלָה I. 27
טָמֵא 70
טְמֵא 107

טָנָא I. 27
טָעַם 150
טֶרֶם 149

י

יָבֵשׁ 134
יָגוֹן 68

יָגֹר 162
יָד 30, 51

יְדוּת 51
יְדִיד I. 32

יְדִידוּת 57
יָהּ I. 27

יָדַע 18
יוֹם 37

יוֹמָם 167 | יָכַל 118 | יָסַד 134 | יָקַר 65 | יִרְיעָה I. 27
יוֹנָה 132, 47 | יְכֹלֶת 81 | יָפֶה 76 | יָרֵא 134 | יֶרֶךְ 70
יוֹסֵף 39 | יָלַד 135 | יָצָא 150 | יִרְאָה I. 66 | יָשַׁב 24
יוֹפִי I. 27 | יֶלֶד 45 | יָצַב 137 | יָרַד 134 | יָשָׁן 134
יַחַד 172 | יָלַךְ 161 | יָצַג ,, | יַרְדֵּן 44 | יָשָׁן 70
יָטַב 162 | יַלְדָה 45 | יָצַע ,, | יְרוּשָׁלַיִם 33 | יֶשַׁע 154
יְיָ I. 46 | יָם 74 | יָצַק ,, | יָרֹה 156 | יָשָׁר 84
יַיִן 49 | יָנַח 137 | יָצַר ,, | יֶרַח 10 | יִשְׂרָאֵל 33
יָכַח 166 | יָנַק 134 | יָצַת ,, | יֶרַח ,, | יָתֵד 70

כ

כְּאֵב 64 | כֹּהֵן 44 | כּוֹל 162 | כְּנַעַן 44 | כַּפֹּרֶת 81
כָּבֵד 12 | כּוֹן 169 | כֹּל 75 | כְּנוֹר 127 | כְּרוּבִים 126
כֹּבֶד ,, | כֵּן 169, 100 | כֶּלֶב 89 | כָּנָף 69 | כָּרֹת 119
כָּבוֹד ,, | כּוֹס 62 | כְּלָה 21 | כִּסֵּא 49 | כַּרְכֹּב I. 33
כְּבֵדוּת ,, | כֹּחַ 64 | כַּלָּה 78 | כָּסָה 150 | כֶּרֶם 154
כַּבֵּד ,, | כְּחֹשׁ 108 | כֶּלִי 54 | כְּסוּת 66 | כַּרְמֶל 44
כֶּבֶשׂ 45 | כִּי 172 | כְּלָיוֹת 50 | כְּסִיל 83 | כָּתַב 66
כִּבְשָׁה ,, | כִּיס 64 | כַּלְכֵּל 162 | כֶּסֶף 81 | כָּתֹב 107
כִּבְשָׁן 67 | כָּכָה 37 | כִּלְמָה 150 | כֵּסֶא 45 | כְּתֹנֶת 57
כַּד 74 | כּוֹכָב 67 | כַּמָּה 170 | כָּעֵס 128 | כָּתֵף 70
כֹּה 37 | כְּכָר ,, | כְּמוֹ 173 | כַּף I. 31 | כֹּתֶרֶת 81

ל

לֹא 172 | לֵבָב 69 | לָבָן 69 | לְבָנָה 11 | לוּחַ 65
לְאָה 132 | לָבַד 173 | לְבָנָה 11 | לְבָנוֹן ,, | לֵוִי 48
לְאַט 172 | לְבוּשׁ 65 | לִבְנָה ,, | לָבַשׁ 154 | לוּן 142
לֵב 52 | לָבִיא I. 27 | לִבְנָה ,, | לוּ לוּלֵא 173 | לָהִי 72

לֶחֶם 38 | לָכַד 149 | לַפִּיד 107 | לַעֲנָה 88 | לִין 179
לַיִל 72 | לָבֵן 169 | לְמַעַן 173 | לִפְנֵי 168 | לָקַח 130
לַיְלָה 37 | לָמַד 15 | לְעֵפַת „ | לִפְנִים 169 | לָשׁוֹן 3

מ

מְאֹד 173 | מַהֵר 167 | מָחָר 173 | מִלְחָמָה 81 | מַעֲלָה 7
מֵאָה 50 | מְהֵרָה „ | מָחֳרָת „ | מֵלִין 68 | מַעֲנֶה 85
מָאוֹר 84 | מוֹרָע I. 67 | מְחוּץ „ | מָלַךְ 7 | מְעָרָה 79
מֵאָז 173 | מוּל 173 | מַחְתָּה I. 36 | מֶלֶךְ „ | מַעֲשֶׂה 76
מֹאזְנַיִם 51 | מוֹלֶדֶת 82 | מַטֶּה 21 | מַלְבָּה „ | מַעֲשֵׂר 73
מֵאַיִן 173 | מוֹסָד 67 | מִטָּה „ | מַלְבּוּת 65 | מִפְּנֵי 167
מַאֲכָל 21 | מוּסָר 66 | מַטָּה 173 | מַלְקוֹשׁ 84 | מַפְתֵּחַ 73
כַּאֲכֶלֶת „ | מוֹעֵד 74 | מַטְמוֹן 65 | מֶלְחָמִים 51 | מָצָא 25
מָאֹס 154 | מוֹעֵצָה 79 | מַטָּע 27 | מַמְלָכָה 27 | מַצֵּבָה 81
מַבּוּל I. 37 | מוּפֶת 74 | מַיִם 51 | מֶמְשָׁלָה 82 | מְצוָה 126
מִבְחָן 68 | מוֹצָא 66 | מִין 64 | מָנָה 79 | מְצוּלָה 141
מְבִישָׁה 84 | מוֹקֵשׁ 74 | מַכָּה 77 | מַנְעוּל 7 | מְצָרַיִם 101
מַבַּית 173 | מוֹרָא 66 | מַכָּה 78 | מָנַע 52 | מִקְדָּשׁ 189
מַגָּל I. 37 | מוֹרֶה I. 27 | מָכַר 127 | מַסָּה 78 | מָקוֹם 68
מָגֵן 63 | מוֹרָשָׁה 79 | מִכְתָּב 185 | מָסָךְ 67 | מָקוֹר 15
מְגִלָּה 27 | מוֹשֵׁל 85 | מַכְתֵּשׁ 73 | מִסְגֵּן 73 | מַקֵּל 73
מִדְבָּר 39 | מוֹת 138 | מָלֵא 70 | מַסְמֵר „ | מִקְנֶה 21
מִדָּה 18 | מָוֶת 70 | מַלְאָךְ 84 | מַפָּע 67 | מִקְרָא 66
מָדַד „ | מִזְבֵּחַ 73 | מְלָאכָה 53 | מִסְפָּר I. 36 | מַר 88
מַדּוּעַ 170 | מִזְמוֹר 65 | מַלְבּוּשׁ 65 | מָעוֹז 75 | מֹר I. 31
מַדָּע 27 | מַחֲנֶה 47 | מְלָה I. 37 | מָעַט 66 | מַרְאֶה 142, 75
מָה 100 | מַחֲצִית 95 | מָלַח 13 | מְעִיל 7 | מְרַגֵּל 163
מַהֻמָּה 162 | מַחֲשָׁבָה 4 | מֶלַח „ | מַעְיָן 72 | מָרָה 41
מָאן 168 | מְחִתָּה 83 | מַלָּח 31 | מַעֲלָה 7 | מַרְדּוּת I. 36

מְרֻדָּכַי 142	מִשְׁנֶה 67	מַשְׂכִּיל 84	מָתָנ 83
מֶרְכָּבָה 63	מַשְׁחִית 65	מִשֶּׁל 52	מְתוֹק 88
מַשָּׂא 66	מִשְׁפָּן 67	מָשָׁל 126	מָתַי 171
מִשְׁפָּר 19	מַשְׂכֹּרֶת 81	מִשְׁפָּחָה 53	מַתְּנַרְ 17

נ

נְאַד I. 33	נָגַע 132	נַחַת 46	נֶם I. 31	נֶרֶד I. 33
נָאוָה 89	נֶד I. 32	נִחַם 124	נִסְמָךְ 55	נִרְדָּף 5
נֶאֱנַח 106	נְדָבָה 79	נָטָה 21	נַעַל 7	נָשָׂא 156
נְאֻם 108	נָדִיב 68	נָטַע 27	נַעַר 26	נִשֵּׂא I. 45
נָבוֹן 142	נָהֵג 108	נִיכָן 45	נַעֲרַ 41	נִשְׁבַּע 106
נָבִיא 41	נֹהֵם 85	נָכֹה 133	נָפַל 24	נָשִׂיא I. 45
נָבָל 154	נָהָר 35	נָכְרִי 49	נִפְרָד 55	נָשִׁים 50
נְבֵלָה 79	נֹחַ 173	נָכַר 123	נֶפֶשׁ 128	נִשְׁמָה 154
נֶגֶב 41	נַחֲלָה 84	נָכְרִיָּה 49	נִין I. 32	נָשַׁף I. 77
נֶגֶד "	נֶחֱלָה 105	נִכְסַף 105	נָצַח 37	נָשַׁק 132
נֶגֶד 84	נֶחְמָה 63	נִלְחַם 106	נָצַב 132	נָתַן 130
נָגַשׁ 24	נֶחֱשֶׁת 45	נִמְלָה 52	נֵר 64	נָתִיב 52

ס

סָבַב 151	סוֹחֵר 73	סְפָרַ 78	סָם I. 32	סָפַר 154
סְבָה 152	סוּס 57	סַל 74	סְעָרָה 11	סָקַל 107
סָבִיב 173	סִינַי 44	סֶלָה 31	סַף 74	סַקֵּל "
סוֹר I. 32	סְחַרְחַר 162	סָלַע 142	סֵפֶר 27	סֵתֶר 80

ע

עַב 16	עָבֹד 133	עֲבוֹדָה 76	עָבַר 127	עִבְרִית 43
עָב 84	עֶבֶד 35	עַבְטִיט 16	עֹבֵר 43	עַבְיוֹן "

עִבְרִי 43
עֵגֶל I. 77
עֵד 60
עַד 173
עוֹד „
עֲדִי I. 27
עוֹגָב 67
עוֹל 7
עוֹלֵל „
עוֹף 11
עוֹר 64
עוֹל 70
עַוְלָה „
עוֹן 127
עוֹר 73
עֹז 75

עֵזֶר 80
עֲטָרָה 79
עֲטֶרֶת 57
עִיר 57
עִיר 72
עַיִן 51, 46
עֵיף 117
עֵכְבָּר I. 33
עַכְבִּישׁ I. 32
עַל 7
עָלֵג 73
עָלָה 7
עֲלָה „
עָלֶה „
עֳלֵי „
עָלָה 29
עָנִי 36

עֲלָמָה 80
עָלָם 169
עִם 171
עַם „
עָמֹד 123
עַמּוּד 65
עָמִית 171
עֲמִידִי 173
עֲמָשָׂא 155
עָמֹק 203
עֲמֻקִּים 171
עֲנָוָה I. 27
עֲנִי 72
עֵנָב 69
עָנָה 29
עָנָן „

עָנָף 69
עֲנָק 66, 88
עֹנֶשׁ 169
עָפָר 13
עַפַּר „
עָפָר „
עָפְרָת 45
עָרֵין 65
עַיִן 4
עָשָׂה 149
עָשֵׂב I. 57
עָשָׂה „ „
עָשָׁן 13
עָשָׁן „
עָשָׂר 133
עָשָׂם 85
עָשִׁיר 83
עָשָׂר 26
עָשָׂר 173
עָשָׂר 70
עֶשְׂרִים 92
עֵת 169
עַתָּה „

עָרֵב I. 54
עֵרֶב 73
עָרוֹם 62
עָרְמָה 80
עָרֵין 65
עֵשָׂה 149
עָשֵׂב I. 57
עָשָׂה „ „
עָשָׁן 13
עֵשֶׂן „
עָשָׂר 133
עָשִׁיר 83
עָשָׂר 91
עֶשְׂרִים 92
עֵת 169
עַתָּה „

פ

פֵּאָה 79
פְּנַע 132
פְּרֹה 18
פֶּה I. 27
פֵּה 173
פֶּן I. 32
פַּחַד I. 62

פֶּלֶא I. 27
פְּלֶגֶשׁ 76
פֶּן 168
פַּעֲמַיִם „
פָּנָה 149
פָּנִים 50
פָּעַל 22
פָּעַל „

פַּעַל 71
פַּעַם 173
פַּעֲמַיִם „
פַּעֲמוֹן 65
פָּקַד 110
פָּקֵד 115
פָּקוּד „

פָּקִיד 26
פָּר I. 32
פֶּרֶד I. 35
פָּרַכֶת 248
פְּרִי 72
פְּרָזוֹן 68
פֶּשַׁע 127

פֶּשַׁע 126
פֶּרֶת 74
פְּתָאוֹם 173
פֶּתַח 108
פֻּתְחַ „
פֶּתִי 72
פִּתְנָם 16

צ

צֹאן 53
צֶאֱצָא 66

צְבִי 72
צְבִיָּה „

צַד 74
צֶדֶק 126

צַדִּיק 64
צְדָקָה 79

צוּד 164
צַוּהּ „

צַיִד 236 | צֵל 27 | צָמָא 143 | צִפֶּה 76 | צָר 64
צֵידָה 78 | צָלָה 46 | צָמַח 106 | צָפַה 190 | צָרָה 78
צִיּוֹן I. 32 | צָלַל 27 | צָפַח „ | צָפוֹר 65 | צָרִי 72
צִיר 127 | צֵלָע 69 | צָעִיר 88 | צְפִיָה 76 | צְרִי „

ק

קָבַר 142 | קוּץ I. 32 | קַל 88 | קָעָרָה 78 | קָרֵב 13
קֶבֶר 83 | קוֹר 37 | קַלֶּל 152 | קִין 75 | קְרָב „
קַדַחַת 46 | קַחַת 130 | קֹמֶץ 71 | קָצָה 141 | קִרְבָּה „
קְדֵשׁ 23 | קָטָן 47 | קָמָה 78 | קְצֹר 21 | קִרְבָּן „
קֶדֶם 127 | קְטֹן 87 | קֶן 75 | קְצִיר „ | קְרָיָה 83
קֹדֶשׁ 71 | קְטֹרֶת 46 | קִנְאָה 89 | קְצַר 70 | קֶרֶן 149
קָדוֹשׁ 176 | קַיִם 139 | קִנָּה 21 | קָצִין 52 | קָרֵשׁ 204
קוֹל 57 | קִיר 64 | קָנָה 77 | קָרָא 25 | קְשָׁה 89
קוּם 137 | קַיִץ 52 | קִנָּה „ | קָרוֹב 13 | קָשֶׁת 49

ר

רָאָה 25 | רַגֶל 163 | רֻחַיִם 51 | רָמָה 190 | רָעָה 48
רְאֵם 76 | רָגַע 26 | רָחֵל 132 | רִמָּה 83 | רַעָיָה 88
רָאשׁ or רֹשׁ 62 | רָדָה 107 | רַחֲמִים 50 | רָנַן 154 | רָצוֹן 83
רֹאשׁ 7 | רַדַּף „ | רָחוֹק 101 | רַע 52 | רָצַח 52
רֵאשִׁית „ | רוּחַ 4 | רֵיחַ I. 69 | רֵעַ 83 | רִצַּח 107
רִאשׁוֹן „ | רוב 137 | רֵיקָם 173 | רָעֵב 117 | רָשָׁע 83
רֹב 142 | רִיב „ | רֵישׁ 62 | רַעֲבוֹן 68 | רַק 172
רִבּוֹא 51 | רִיק 52 | רַךְ 74 | רֵעֶה 77 | רֵק I. 32
רְבִיעִי 94 | רֹכֶב 71 | רְכוּשׁ 133 | רָעָה 142 | רָקַב 84
רֶגֶל 46, 14 | רְחוֹב 52 | רָם 64 | רָעֹה 150 | רָקִיעַ 10

ש

שְׁאֵר 64
שְׁאוֹר „
שְׁאֵרִית 65
שְׁאֹל 81
שָׁאוֹל 149
שָׁבוּעַ 62
שְׁבוּלֶת 81
שִׁבֹּלֶת 64
שֶׁבֶט 83
שִׁבְעִי 94
שִׁבְעִים 93
שָׁבַר 17
שִׁבְרוֹן 19
שָׁבַע 91
שַׁבָּת 76
שֶׁבֶת 82
שָׁבוּר 19
שֶׁבֶר „
שָׂדֶה 30
שׁוּב 137
שׁוֹב „
שׁוֹט 83
שֵׂה I. 32
שָׁוְעָה 83
שׁוּק 50
שׁוֹקֵק 85
שׁוֹשָׁן 67
שׁוּתָה 80
שׁוֹר 50
שָׁחַר 26
שָׁחַל 52
שַׁחַר 57
שָׁטַר 52
שָׁיָה 78
שִׁיר 42
שִׁירָה „
שָׁכַב 116
שָׁכַח 107
שָׁכָל 154
שָׁכַן 118
שָׁכְנָה 91
שָׁכַר 179
שָׁכוֹר 65
שָׁכֹל 127
שָׁלַח 163
שָׁלְחָן 63
שִׁלְטוֹן 65
שָׁלָל 149
שָׁלֵם „
שַׁלְמָה 80
שָׁלִישׁ 68
שְׁלֹשָׁה 91
שְׁלִישִׁי 94
שְׁלֹשִׁים 92
שְׁלֹשׁוֹם 173
שָׁם 44 .6
שֵׁם 173
שִׁמְחָה 80
שְׁמֹנִים 51
שְׁמֹנֶה 116
שִׁמְלָה 80
שָׁמֵן 49
שְׁמֹנָה 91
שִׁמְיני 94
שְׁמוֹנִים 93
שָׁמֵעַ 125
שָׁמַע 48
שִׁמוּעָה 84
שָׁמֹר 16
שָׁמַר 14
שָׁמֵם „
שָׁמֵר 36
שָׁמֶשׁ 10
שָׁמַשׁ 80
שֵׁן 75
שָׁנָא 15
שָׂנֵא 73
שִׂנְאָה 15
שָׁנָה 50
שָׁנָה 78
שָׁנִי 94
שְׁנַיִם 91
שְׁתַּיִם „
שְׁעָרָה 11
שָׂעִיר „
שְׂעִירָה 45
שַׁעַר 70
שֵׂעָר 69
שָׂעָר 11
שַׂעֲשַׁע 163
שָׂפַח 51
שְׂפָחָה 48
שָׂפַט 27
שָׁפֵט 41
שָׁפָט „
שָׂפָן 69
שָׂקַר I. 45
שַׂק 150
שָׂקָה 162
שָׂרָה 54
שָׂרָר 64
שַׂר „
שָׂרָה 46
שָׂרַשׁ 15
שַׂרְבִּיט I. 33
שָׂרַף 91
שָׂשִׂים 93
שָׁשׁוֹן 68
שִׁשָּׁה 88
שָׁתָה 162

ת

תָּא 62
תְּאֵם 171
תְּאֹמִים „
תֹּאַר 71
תֵּבָה I. 27
תֵּבֵל 126
תְּבוּאָה 52
תְּבוּנָה 90
תֵּבֵן 133
תַּבְנִית 46
תֹּהוּ 181
תְּהִלָּה 31
תּוֹדָה 78
תָּוֶךְ 72
תּוֹחֶלֶת 82

תּוֹלָעָה 81	תַּחְתִּית 65	תֵּל I. 32	תְּכִיד 173	תִּפְאֶרֶת 46
תּוֹלַעַת 57	תִּירוֹשׁ 66	תְּמוֹל 172	תַּעֲבָה 83	תְּפִלָּה 31
תּוֹרָה 56	תֹּכֶן 133	תֹּם 75	תַּעֲלָה 7	תַּרְהֲמָה 133
תּוֹשָׁב 67	תַּכְלִית 21	תֹּם 171	תַּעֲנוּג 65	תְּשָׁעָה 91
תְּחִנָּה 77	תְּכֵלֶת 81	תָּמִים ,,	תֹּף 75	תְּשִׁיעִי 94
תַּחַת 173	תַּלְמִיד 57	תְּנוּמָה I. 68	תָּפַשׂ 149	תְּשָׁעִים 93

INDEX

OF

BIBLICAL PASSAGES CITED AND EXPLAINED IN THIS WORK. BY THE REV. F. ILIFF. D.D., HEAD MASTER OF THE ROYAL INSTITUTION SCHOOL, LIVERPOOL.

*Note—The * marks the page in the First Part of the Grammar.*

Genesis.	Genesis.	Genesis.	Genesis.	Genesis.	Genesis.	Genesis.
1: 1. *83	2:12. *25	4: 2. 246	8: 2. 106	14: 9. 204	18:29. 204	24: 7. 252
— *87	13. *84	3. 214	5. 106	10. 202	181	12. *88
— 214	— 209	4. 219	— 208	15: 1. 232	256	14. 214
— 236	14. *84	5. 246	8. 230	2. 256	19: 2. *89	— 228
— 246	— 100	6. *88	11. 224	10. 211	— 232	33. *89
2. 181	15. *84	7. *84	12. 231	12. 214	8. 213	34. *89
— 216	16. 228	8. *87	13. 208	13. 210	9. 204	44. 209
3. *87	17. 208	9. 256	21. 247	— 222	12. 213	55. 238
— 218	— 232	10. 237	9. 2. 194	15. 222	13 225	67. 190
4. *83	— 230	12. *84	18. 185	16: 1. 213	17. 229	226
— 249	18. 227	15. 212	23. 237	5. 253	19. 239	256
5. *85	23. *88	18. 106	24. 224	17: 5. 219	20. 121	25: 1. 231
6. 249	— 106	24. 207	10: 9. 106	18. 264	22. 227	6. 197
7. *83	24. *84	25. *84	21. *90	21. *80	20: 7. 232	9. 121
— *87	— *85	26. 209	11: 7. 201	23. 192	13. 236	28. 214
— *88	25. 206	5: 2. 106	— 233	25. *80	21: 1. 221	26: 1. 242
— 249	3: 2. 108	3. 95	9. 238	18: 1. 214	7. 235	14. 181
11. 237	3. 108	14. 214	14. 12	— 216	8. 121	18. 231
14. 236	— 246	6: 1. 228	19. 95	— 224	17. 210	27: 1. 229
15. *85	4. 106	4. 209	12: 1. *85	3. 332	24. 209	2. 215
21. *40	7. 106	15. 208	— 192	4. 232	248	— 225
26. 201	— 224	18. *40	5. 229	11. 238	22: 2. 122	4. 210
28. *88	8. 106	20. 200	12. 214	15. *89	12. 222	— 233
30. *84	13. 109	21. 106	13. *85	18. 230	20. 208	— 247
189	22. 210	— 219	19. 226	21. *89	239	6. 235
2: 4. 106	— 220	7: 4. 225	13: 2. 192	21. 220	135	20. 231
6. 225	— 233	11. 106	5. 100	24. 233	23: 6. 211	25. 233
8. 189	4: 2. 219	22. 106	9. *85	26. 233	13. 221	33. 241
10. 100	— 231	8: 2. *90	— 246	27. 120	17. *87	38. 209

GENESIS.
28:12. 223
189
29: 4. *58
9. 198
19. 228
30:27. 247
34. 234
186
31: 6. 225
8. 237
13. 190
24. 106
— 209
29. 330
30. 230
32. 201
36. *60
37. 206
38. 145
42. 234
44. 238
— 253
47. 190
48. 190
32: 5. 192
— 200
8. 239
9. 233
13. 204
15. 204
33:13. 239
19. 21
213
34: 5. 220
7. *89
25. 211
35: 3. 108
37: 2. 213
3. 239
8. 205
— 230
13. 243
17. 235
29. 186
38: 8. 256
9. 224
16. 233
17. 21
39: 5. 247
40: 3. 196
19. 220
41:10. 239
15. 241
53. 237
42: 1. 224
18. 233
27. 204
43:16. 210
44: 3. 12
25. 189
45: 1. 211
21. 12
46:33. 216
47: 4. 12
13. 12
24. 95
48: 1. 239
2. 239
7. 229
16. *89

GENESIS.
48:20. *40
49: 1. 106
8. 209
22. 237
—
EXODUS.
1:20. 238
2: 6. 188
18. 231
3: 1. 214
8. 229
11. 233
16. 217
16. 232
5: 1. 217
10. 186
16. 221
19. 212
7: 9. 213
8: 1. 193
10. 202
9: 135
33. 226
10: 5. 216
8. 193
12. 220
14. 220
24. 211
120
12:11. 242
30. 243
37. 242
13: 162
14: 3. 218
11. 228
— 244
25. 242
15: 9. 222
226
16: 3. 234
29. 211
17: 9. 216
18:14. 221
20: 8. 239
10. 212
21: 2. 256
4. 236
— 238
5. 225
11. 253
17. 246
29. 236
121
27:34. 198
28:17. 197
20. *40
30:33 211
36. 231
32: 1. 201
3. 202
4. 201
16. 185
33:23. 218
34: 3. 211
35: 5. 208
11. 193
38:10. 204
39:33. 193
40.12. 204

EXODUS.
40:18. 204
35. 118
41: 4. 204
—
LEVITICUS.
4: 2. 238
7:18. 120
11:13. 193
47. 249
12: 4. 189
13: 3. 107
28. 107
14: 122
21: 122
24: 5. 237
25:19. 242
50. 228
237
26:46. 192
27: 5. 92
—
NUMBERS.
1:47. 122
3:46. 204
7:13. 204
9: 6. 237
16. 225
11:29. 234
12: 4. 206
— 253
238
13:25. 229
14:22. 214
19:13. 200
20:11. 200
13. 200
21: 8. 217
22:14. 227
24: 7. *40
32: 5. 193
—
DEUTERONOMY.
1: 2. 205
11. 247
16. 230
3: 3. 117
5: 5. 255
6:13. 253
11:30. 244
12:10. 242
13 14. 231
14:12. 193
21. 230
15:13. 253
16:20. 202
17: 8. 249
22: 8. 235
16. 253
21. 244
24: 2. 193
25: 1. 107
13. 202
28:43. 244
67. 234
31: 7. 214
32: 119
7. 217
50. 233

JOSHUA.
2: 1. 242
3:14. 190
4: 4. 204
5: 9. 190
7:21. 190
10: 119
13:11. 119
14. 237
15:19. 210
24:19. 201
—
JUDGES.
4:20. 243
8: 1. 242
9:28. 233
11:14. 215
24. 201
37. 220
12: 2. 220
13:19. 238
14:18. 234
20:25. 92
41. 239
—
RUTH.
1: *6. 222
2: 9. 210
12: 3. 120
—
1 SAMUEL.
1:12. 231
2: 3. 231
— 244
4. 237
4:16. 200
9:11. 243
14:29. 12
15: 121
16: 7. 191
18. 198
18: 3. 206
29. 214
21: 8. 198
22:10. 12
25:27. 237
—
2 SAMUEL.
6: 131
12: 1. *63
17: 9. 235
29. 117
18:22. 232
23. 232
33. 202
19:16. 240
30. 238
131
20: 131
24:24. 145
—
1 KINGS.
3: 7. 225
— 228
8:28. 198
17:15. 238

1 KINGS.
19:11. 223
20: 7. 247
—
2 KINGS.
1: 2. 231
2: 147
4: 1. 180
5: 9. 198
26. 256
6:10. 207
32. 229
7:12. 117
10: 2. 229
13:11. 180
17. 160
14:10. 119
15:16. 190
35. 252
16: 7. 138
18:31. 189
25:27. 220
—
1 CHRONICLES.
9:13. 197
29: 2. 37
—
NEHEMIAH
9:28. 210
—
ESTHER.
7: 4. 234
8: 228
9: 1. 120
—
JOB.
1: 5. 226
7. 229
9. 254
14. 214
3: 2. 29
12: 7. *74
197
14: 1. *70
22: 8. 193
9. 237
32: 131
34:33. 209
38:21. 237
42:15. 237
—
PSALMS.
1: 1. 185
5. 244
5: 4. 210
6: 5. 256
7:10. 233
8: 6. 162
9:19. 244
15: 5. 196
24.11. *66
34: 199
36: 6. 33
51:15. 240
66:17. 189

PSALMS.
72:17. 232
74:17. 193
81: 5. 196
88:15. 168
94: 1. *75
99:11. 97
102:27. 209
103:15. *73
104: 3. 199
5. 199
105:25. 239
29. 239
114: 8. 189
116: 121
118: 119
121
119:168. 259
135:17. 170
170
139: 7. *76
—
PROVERBS.
1:15. 232
26. 229
131
3:18. 237
35. 199
5:23. 243
6: 6. *68
15. 254
19. 249
7: 1. *67
8:34. 235
11:14. 243
12: 1: 234
11. 235
28. 244
18: 3. 229
20:14. 203
21. 197
21: 3. 227
27: 9. 238
—
ECCLESIASTES.
1: 4. 226
6: 6. 334
12: 9. 240
—
CANTICLES
1: 5. 117
15. 189
2:10. *69
— 29
16. *97
5:10. 117
6: 2. *70
8: 197
—
ISAIAH.
5: 9. 242
8:13. 194
12: 3. 202
14: 6. 244
17:10. 197
23:17. 222
26:10. 240
29:14. 117

ISAIAH.
30:20. 200
31: 3. 181
33: 9. 238
37:28. 228
51:12. 188
52: 121
54: 1. 188
63:11. 191
—
JEREMIAH.
10: 3. 237
20. 210
17: 4. 240
22:29. 202
51: 8. 254
—
LAMENTATIONS.
1: 1. 213
9. 242
2: 120
3:29. 233
—
EZEKIEL.
3:15. 217
14: 4. 121
18:23. 243
24: 3. 135
27: 131
31: 119
34: 5. 212
43: 6. 215
—
DANIEL.
9: 197
—
HOSEA.
5: 6. 232
—
AMOS.
9: 4. 188
—
JONAH
2: 9. 235
—
MICAH.
6: 6. *78
7: 131
—
HABAKKUK
1:16. 237
—
HAGGAI.
2:11. 240
—
ZECHARIAH
1: 5. 256
7: 5. 230
10: 3. 222
—
MALACHI.
1: 6. 195
— 199
3: 1. 254

J. WERTHEIMER AND CO., PRINTERS, FINSBURY CIRCUS.

00019645

Digitized with financial assistance from the
Government of Maharashtra
on 06 February, 2016